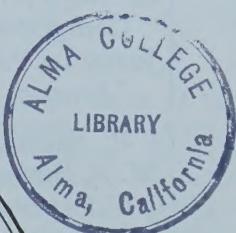
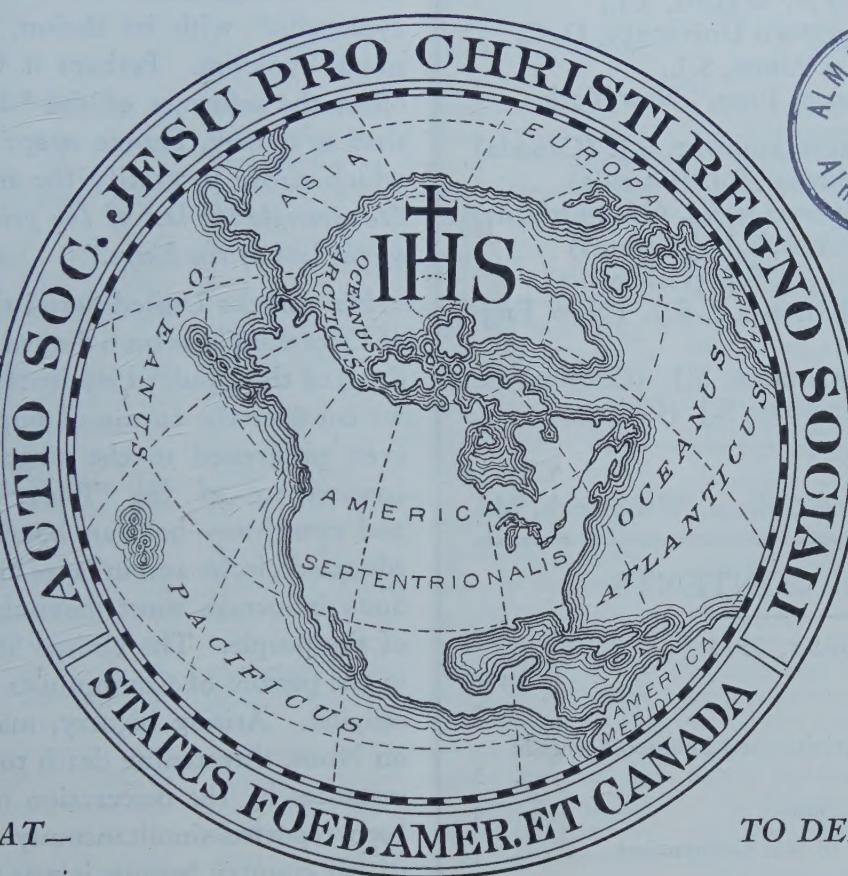


# INFORMATIONES ET NOTITIAE

INFORMATION ON COMMUNISM AND INTERNATIONAL ATHEISM



TO COMBAT—

TO DEFEND—

Atheism

Divine Truth

Communism

The Christian State

Unholy Greed

The Charity of Christ

# *Informationes et Notitiae*

## NEWS BULLETIN

*on*

### COMMUNISM and INTERNATIONAL ATHEISM

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## TABLE OF CONTENTS

JANUARY, 1937

	PAGE
Editorial . . . . .	2
Report on Communistic Activities and Counter-Agents in the Philippine Islands . . . . .	3
Carmelites Combat Communism . . . . .	4
Cardinal Tells Best Method to Beat Communism . . . . .	5
The New Soviet Constitution . . . . .	7
Failure of Soviet Marriage Policies . . . . .	9
Cardinals Warn of Dangers to France . . . . .	11
English Hierarchy Issues Joint Pastoral . . . . .	13
Catholic Social Program, New York . . . . .	16
Sodality Convention, Georgetown . . . . .	19
The New State of Portugal and Communism . . . . .	20
Fighting Communism . . . . .	22
Notre Dame Announces Anti-Communistic Plans . . . . .	23
Documentation . . . . .	25
Pope Pius XI's Christmas Broadcast . . . . .	27

## EDITORIAL

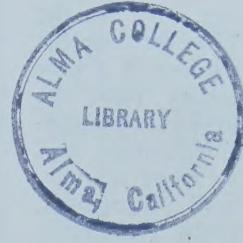
To the majority of people living at the opening of the 18th century, the "Philosophy of Liberalism" was for the most part nothing more than a dry, classroom theory. But, dry or not, it affected their lives vitally, changed the history of Europe, and hastened the advent of godless Capitalism and atheistic Communism.

The popular mind was so affected by "Liberalism" that even Catholic France welcomed the "Encyclopedie" with its theism, subtle atheism, and moral cynicism. Perhaps it was too late then to offset the influence of the "dry" philosophy. Be that as it may, France swept on to a Revolution which strove to gratify the ambition of Naigeon: "*to strangle the last of the priests with the entrails of the last of the kings.*"

Here in the United States the same "Philosophy of Liberalism" has been dinned into the ears of hundreds of thousands of students who constitute what we consider the future of our country. We have even progressed to the stage where the modern counterpart of the "Encyclopedie,"—scepticism and cynicism,—hold an honored place in certain educated circles and in large areas of polite society. Such influences must inevitably affect the masses of the people. The United States has its Naigeon in the persons of Communists with their attack on religion. Arising bigotry, manifested by spitting on Nuns, threatening death to Priests, and in some instances by the desecration of sacred things, has been reported simultaneously from different parts of our country because it was felt by its instigators that the mind of the people had been prepared for it.

Evidently there is need of putting a militant "SOUL" into our Catholic philosophy, so that it may take renewed life and walk out of the classroom into the lives of men. There is need of a "laboratory of religion" that will train the student in the practical application of the doctrines taught in the classroom.

CHARLES E. LEAHY, S.J.



# Part I Home Survey

## Report on Communistic Activities and Counter-Agents in the Philippine Islands

*In previous issues the Editors have sought to sketch the state of Communism's development in the United States. We now present a study of Communism in an important area which until recently was a possession of the United States. Although the complete independence of the Philippines is now assured, the islands still concern us very directly and hence we are gratified to have the following analysis, by William F. Masterson, S.J., of Woodstock College.*

### PROBLEMS (ECONOMIC)

1. Chiefly, agrarian. Up to the present, the Philippines have been preponderantly an agricultural country.

2. Partially, industrial. Industry, save perhaps for mining (*gold* chiefly) and the *cigar* industry has been mostly in the swaddling clothes stage.

However, it is important to note that with the latter four or five years of the transition period before complete independence in 1946 both of these problems will become more acute. The *agrarian* problems will take on new angles due to the marked fall in income from farm produce because of the gradual, but inevitable loss of the American market because of the graduated tariff to be imposed on Filipino products entering the U. S. A. after the fifth year of the transition period. *Industrial* problems will, ipso facto, become more prominent and challenging as the new nation turns (as she already is turning) towards industrialization in a strenuous drive to bolster her economic status. The above conclusions are true, of course, only in so far as the existing order defined by the provisions of the Tydings-McDuffie Act remains in force. Should changes be made in the economic provisions of the Act—as are hoped for in the coming Trade Conference—then it may be a different story again.

The *agrarian* problems are rooted in the large landed estates system—"the *hacienda*"—with its sometimes attendant evils, such as, *absentee-lordship, leases and sub-leases with their middle men, poor wages, unsanitary housing conditions, seasonal employment*, and all, at times, mounting to

*virtual peonage*. However, there is no minimizing the fact that a great deal of the trouble is due to "*professional agitators*" as President Quezon called them in one of his recent speeches.

### COMMUNISM

Communists are making capital of the grievances nurtured by these *agrarian* problems. Quite true to its present policy, it seems to be content with "back-seat driving" masking itself for the most part behind a native movement known as "*sakdalism*." Fortunately, the fanatical leaders of this group on two major issues (one industrial, by the way) advocated and used violence. These outbursts served not only to bring drastic repression measures from the Government but cast a revealing light on the nature of the wide-spread organization of this movement. It is quite wide-spread on the main island of Luzon and seconded by similarly minded organizations in the other large islands. Nevertheless, the rank and file of its adherents are not what we could term as real Communists. They are, for the greater part, poor, innocent, easily-deceived and, still more easily, led. The leaders of these subversive organizations are all oratorical spell-binders—a quality which easily nets the poor "*tao*." The message of the spell-binders is the same as the world over. They promise the worker everything. Religion, very wisely, is rarely ever mentioned. It would, perhaps be too violent an attack and shock to the centuries-bastioned faith of the Filipino, and possibly awaken him to the real perils lurking behind the illusory pot of gold at the end of the rainbow.

The unifying agent of the organization is a paper in Tagalog, one of the six major dialects. It is claimed that it has 29,000 paid subscribers. This, by the way, is the largest circulation of any newspaper or magazine in the Philippines. Furthermore, it is claimed that through this paper they influence over 100,000 people. Other tracts, pamphlets and leaflets are widely distributed. That its claims are not chimerical is admitted by sane leaders of the government. To give only the latest statement from official sources—Secretary Quirino, Secretary of the Department of the Interior, in a statement issued to the *Philippines Commonweal*, the national Catholic paper, on August 13 expressed apprehension over the alarming growth of Communism in Northern Luzon to which he attributes the increasing lawlessness in the North. Among the excesses to which the Secretary referred were the burning of the Catholic Church, the school building and several houses.

As Counter-Agents both the *church* and *state* are daily taking more active parts.

The New Government has entered on its task with avowed protestations of bettering the condition of the laboring class. The first regular session of the Assembly has seen several bills introduced all conspiring to that end. One of the first passed was an Expropriation Act to secure land for some of the harassed settlers on the large haciendas. Others of the nature of a minimum wage for laborers, homestead grants for poor farmers, etc. have been introduced. The compiler of these notes had two talks with the Hon. Enrique Magalona, Assemblyman, Chairman of the Committee on Labor.

He can safely say that the Assemblyman in such a key position sees quite squarely with our ideas. By far the most important step, however, was the designation by the President of a very prominent young attorney from the Department of the Interior as his special adviser on social legislation, and as the one assigned to form counter-cells of information and propaganda, etc., in any district of the Philippines directly affected or likely to be affected by Communism. This two-fold appointment was very important for two reasons: first, because the attorney is the leader of the Social Justice Crusade directed by Fr. Joseph Mulry, S.J., of the Ateneo de Manila—hence all his ideas are sound—secondly, because he is likewise the President of the Filipino Youth Movement which numbers 100,000 members in widely-scattered groups all over the Islands—hence he already has a fine nucleus around which to build his counter-cell movement.

The Church's counter-action has only become really voluble in the past year or two. Before considering, specifically, what has been and is being done, one fact of paramount importance must be noted.

The Church at present is woefully handicapped in getting across to the people her teaching in its entirety with its varied ramifications touching on Social questions and the like. She lacks priests to teach and schools in which to rear her children, even in her fundamental doctrines. With only 1,400 priests for 12,000,000 Catholics, comparatively few Catholic Schools, no religion, formally, in the public school, this fact becomes painfully evident. Thus hampered, a truly nationwide counteraction seems well nigh impossible—unless we can do extraordinary work through the leaders.

The compiler likes to think that the voluble counter-action of the Church began to take definite shape after he had had 4,000 copies of the **Christian Social Order Program** printed and widely distributed throughout the Islands. Copies of this program were furnished, among others, to every Assemblyman, the members of the Cabinet and hosts of minor officials of the National Government.

The second step of major importance was the publication by the National Catholic Action of the Philippines of a **Social Order Catechism**. This was drawn up by two of the Scholastics of the Ateneo de Manila. It took the regular Christian Social Order Program, put it in question and answer form, greatly expanded it by numerous explanatory citations from the great Encyclicals of Pope Leo and Pope Pius (not only the labor encyclicals but also those on

human freedom, the theory of the state, Leo's encyclical on the Philippines, etc.), adapted it to local conditions in the Philippines and finally grafted on a study of the Constitution of the Philippines in the light of Catholic Principles of Government. This catechism has proven to be quite a stimulus to sincere study of the problems it strives to answer. It has been adopted by most all Catholic High Schools, Colleges and Universities for inclusion in their curriculum. This latter fact in itself is a great advance as now we are imparting to all the future leaders of the country right principles of Social Justice.

Now, we come to the last two steps and, of course, by far more important for present day needs than the previous two. First we have the formation of the **Social Justice Crusade**. This organization is composed of a zealous group of young men, university graduates, who have been studying very intensely under Fr. Joseph Mulry, S.J., their Director, all the allied questions of Social Justice. Just as soon as the Director feels that they are sufficiently indoctrinated they will go out into the highways and byways preaching up and down the country, day and night the Crusade of Social Justice. That this method will prove highly successful is a foregone conclusion based on the tremendous success of Fr. Mulry's Bellarmine Clubs for the Defense of the Church who have followed the same campaign and been a great cause of the revival of religious faith.

The last step is an outgrowth of the previous one. It consists in the publication of a weekly newspaper wholly espoused to the cause of Christian Social Justice. It will be published in the Tagalog dialect to try directly to offset the Communistic Organ, and because it will thereby reach many of the really poorer people who cannot understand or read much English. Again, Communism is most rampant in the Tagalog district. So it is wise to begin there. The first number of this new paper called *Ang Bayan* came out August 5, 1936.

Lastly, we must not fail to mention the splendid work done with the laboring class by means of retreats. Almost every week finds a group of laborers in Manila at the La Ignaciana, Retreat House, for the Spiritual Exercises. Real lasting benefits are obtained in this fashion. It is estimated that between two and three thousand laborers make these retreats in a year. Occasionally, also sermons and talks are delivered over the radio bearing on the topic of Social Justice. Some good work, finally is done by adult catechiz-

ing undertaken by some of the students of the larger Catholic Colleges.

The compiler has not documented these notes since most of his statements or conclusions are the result of direct observation during his three years in the Philippines.

## CARMELITES COMBAT COMMUNISM

December 4, 1936

The Carmelite priests of the American Province of the Most Pure Heart of Mary were notified today by their Father Provincial, the Very Rev. Matthew T. O'Neill, O. Carm., that in all their parishes and Shrines of the Little Flower in America they are to assemble their people to wage a carefully planned campaign against Communism. The campaign will be launched on Sunday, December 6th, and continue throughout 1937. This crusade is undertaken in response to the Holy Father's plea that anti-religious forces in all countries be fought through prayer and religious instruction.

The campaign will open simultaneously on December 6 at the National Shrine of the Little Flower in Chicago, in St. Clara's Carmelite Church; at the Eastern Shrine in St. Cecilia's Carmelite Church, in Englewood, N. J., and at the Pennsylvania Shrine in Holy Trinity Carmelite Church, in Pittsburgh, Pa.

On that day, Novenas to St. Therese will open at all three Shrines, and the customary "Hour with the Little Flower" will be utilized for instruction and prayer against Communism. The Rev. Arnold H. McCarthy, O. Carm., Director of the National Shrine in Chicago, said today: "The sermons at all Shrines during the Novenas, and weekly throughout 1937, are planned to build up so rich an appreciation of Catholic faith and so positive a Catholicism that it will be proof against the irreligious forces mainly communistic in origin, now at work in the United States."

The Chicago phase of the Carmelite crusade is in charge of Father McCarthy. In Pittsburgh the Rev. Vincent Metzler, O. Carm., is the Director, and in Englewood the campaign is being launched by the Rev. Robert M. Bligh, Eastern Director, and by the Rev. Albert H. Dolan, O. Carm., Founder of the Little Flower Society and the author of the booklet "Mobilize for Christ," which will be distributed at all Carmelite Shrines on December 6. In Joliet, Ill., in St. Mary's Carmelite Church, the campaign will be inaugurated on December 13, under the leadership of the Rev. Gabriel Pausbach, O. Carm., Director of the Joliet Shrine of the Little Flower.

# Cardinal Tells Best Method to Beat Communism

CHICAGO, Dec. 19.—His Eminence Cardinal Mundelein, speaking at the annual meeting of the St. Vincent de Paul Society of the Archdiocese last Sunday in the Palmer House, said that the best way to defeat Communism was to back and extend the Society of St. Vincent de Paul. "Volunteers in the field of charitable work, societies like our St. Vincent de Paul parish conferences" act as a bulwark against misery and radicalism, the Cardinal said. He added, "They supply a necessary ingredient in this process of immunity, which neither the State nor professional social service workers can give."

The multiplication of the Society of St. Vincent de Paul, said the Cardinal, is the best assurance that "It could not happen here."

The Cardinal spoke as follows:

"These days, especially during the late campaign, we hear a great deal about Communism, mostly from people who do not know what it really means. The accepted interpretation would rather imply revolt, change from existing conditions, leaning to lawlessness; it cannot mean government by the people for the benefit of all the people, for that is the definition of democracy. It is rather what they have now in Spain than what they have in Russia. The latter is despotism if it ever existed anywhere, the many working for the benefit of the few. And some say it cannot happen here, others yes, it is even now breaking in. Both cannot be right. What is more likely? If the present favorable economic conditions continue or improve, it is unlikely here. But, have another depression come like the one we are emerging from, with a lack of intelligent leadership in government, then I am not so sure.

## SOURCES OF COMMUNISM

"Practical Communism, as the world understands it, is bred in two kinds of soil. One, bad economic conditions, general unemployment, poor wages, injustice on the part of the ruling classes toward those ruled, resulting in hunger and destitution together with rancor and hatred and rebellion against authority of every kind. The other is irreligion; denial of God and the existence of a life after this. After all, if one does not admit that there exists a just God who will reward and punish according to merit or blame, that suffering here is translated into happiness hereafter, that power and place, wealth and strength mean only added responsibility when it comes to the judgment seat,

when all these things mean nothing to a man, it is small wonder that he takes the law into his own hands when he thinks an emergency arises. And when such cases are no longer isolated but grown in numbers, then they gather around some rallying force, which is the smaller body of theoretical Communists, whether these come from the halls of the universities, or from agitators in industrial centers, talkers rather than workers, and these, because they are organized, form the rallying force about which these others gather. . . .

"Now why do I bring this forward this afternoon? It is not my purpose to lecture on Communism. We are here for the annual meeting of our parish conferences of St. Vincent de Paul; we are here to discuss the problems of the poor and the care of the poor. We are here as members of the Church that is made up of the poor, not only of the poor in actual want, but of those who are saved from real poverty by their toil, who earn their daily bread by the sweat of their brow of the poor who love their Church, otherwise that Church could not have passed through the recent economic crisis with its credit good, and its work of religious education and charity continuing in full measure as it did. We are here as members of a men's sodality that expanded more widely and operated more extensively in the days of depression than in all the previous years of comparative prosperity.

## REMEDIES AGAINST COMMUNISM

"But we have learned before that the body that has built up resistance throws off the germs of disease when they draw near and attack. When it comes to the question of the safety and tranquility of our Church and our community, what would be the best way of building up its resistance and immunity to attack? It may sound extravagant, but it is true, that one of the surest ways of accomplishing this is by encouraging and helping to grow and expand societies of men, societies of volunteer workers, volunteers in the field of charitable work, workers animated by the supernatural motive of the love of neighbor, societies like our St. Vincent de Paul parish conferences in every part of the city and diocese. They supply a necessary ingredient in this process of immunity, which neither the State nor professional social service workers can give.

"I have never forgotten the explanation once offered by a Vincentian of his work: 'We St. Vincent de Paul men are safety valves at this time.'

When we go into the home of a man out of work, a man despondent, a man with a grievance against society, we let him talk, perhaps we seem to agree with him, but when we leave him he invariably feels better. He has talked with a fellow man, a friend and a neighbor; he got the matter off his chest; he received sympathy, not abuse, and he certainly feels better for it. Perhaps that best describes one of the benefits of the mission of a St. Vincent de Paul man that is not often touched on, and yet means so much. Indeed, if we could multiply tenfold our army of Catholic men volunteer workers in the field of charity, if these were allowed to then care for all the poor in their districts, I feel I could with assurance say, 'It could not happen here.'

"Now all this best explains why I value so highly your Society and its work, that explains why I regard the fact that we have the largest army of Vincentians of any diocese in the world perhaps as a greater asset for us than a great Cathedral; that explains why I was able recently with pride to point to the fact that in the 21 years I have been in the diocese I have not dined a dozen times in the homes of the rich, whereas I have missed only once the annual meeting of the St. Vincent de Paul Society."

## CATHOLIC YOUTH GIRD FOR FIGHT ON CHURCH FOES

**Group Formed to Combat Movement of 'Apostles of Discontent.'**

NEW YORK, DEC. 23 (AP).—Formation of 371 units of a new group to be known as the Catholic Youth Organization to combat "apostles of discontent" in the New York metropolitan area was called for today by Patrick Cardinal Hayes.

Steps have been taken to affiliate with other diocesan Catholic youth organizations throughout the country under the same designation.

The pastor of each Catholic parish in Manhattan, Staten Island, the Bronx and Westchester County is asked to appoint an assistant priest to take charge of a unit.

In a pastoral letter announcing the plans, to be read at all masses in the New York Diocese Sunday, Cardinal Hayes said:

"Apostles of discontent, growing daily more numerous and aggressive, openly avow their purpose of stealing our youth and training them to anarchy and atheism. \* \* \* Their zeal is a

challenge to us. We cannot sit back and leave the field to them."

The letter said the objective of the C. Y. O. is "to organize leisure-time activities" of Catholic youth.

The C. Y. O. is a new name selected in place of Catholic Youth Association, for which a central organization was formed here last January under the presidency of Daniel P. Higgins, New York architect.

A board of directors includes Joseph P. Grace, chairman of W. R. Grace & Co., and Gene Tunney, former heavyweight boxing champion.

#### Baltimore Aids Work.

Baltimore, Dec. 23 (AP).—Archbishop Michael J. Curley, informed of the organization in New York of an anticommunistic group to be known as the Catholic Youth Society, said tonight, "We are doing our share.

"While we have received no communication from Cardinal Hayes, we are thoroughly alive to the needs of the distribution of such information and we are doing our share here.

"We have distributed 20,000 pamphlets at the churches of the diocese and are educating the people on the subject of communism. It is not a negligible matter."

Archbishop Curley said that the propaganda bureaus of the Communists are "splendidly organized," and that the Catholic Church is fighting this propaganda "along similar lines."

#### DEAF MUTES PAPER VICTIM OF RUSSIA PROPAGANDA STORY

The insidious nature of the communistic propaganda now flooding this country is strikingly illustrated by an article which appeared recently in a nationally known magazine for deaf

mutes, the *Deaf Mutes' Journal*. The article in question painted a picture that presented the lot of deaf mutes in Soviet Russia as happy and Utopian. It stated that there is no unemployment among deaf mutes in Russia; that during recent years the trade unions take active part in the work for the deaf mutes, especially in those enterprises where these people work in groups; that there are seventy clubs and 200 Red Corners for the 112,000 deaf mutes in Russia that the Moscow Workers' Club and the Leningrad House of Education have mimic theaters for deaf mutes, etc.

On receipt of a letter from Thomas M. O'Brien, of Philadelphia, exposing the article as pure communistic propaganda and refuting the claims of the Soviets that Russia is a paradise for deaf mutes, Thomas Francis Fox, the usually careful editor of the *Deaf Mutes' Journal*, realized the blunder involved in publishing such a series of falsehoods and that he had been duped by the rosy picture of the condition of deaf mutes in Russia as painted by the writer of the article. He therefore sent the following letter to Mr. O'Brien:

"Please accept my thanks for your enlightening communication of the 21st. I am as strongly opposed to all communistic ideas and propaganda as you can be and have been on guard and fighting it among some of our alien deaf.

"It was an oversight to have swallowed the information given in a paper from a Russian school for the deaf which I now see is propaganda. You may be sure it was not our intention to favor communism which is destestable in every way."

The *Catholic Deaf Mute*, published monthly in the interest of Catholic deaf mutes, in its December issue, prints the entire article as it appeared in the other

magazine and successfully refutes its claims. In its concluding paragraphs the *Catholic Deaf Mute* warns its readers to be on guard against insidious Communist propaganda.

"What does communism have to offer the deaf mute?" asks the *Catholic Deaf Mute*. "Nothing at all. Suppose you are dissatisfied with your working conditions here in America? You can go on strike and not fear death for having done so. Could you do the same in Russia? If you sought to better your conditions in Russia could you have written to and received replies from the head of the government? You could not. Here in America you can. Our own campaign to admit the deaf to post office positions brought us in its course to the President of the United States. Our committee was received graciously by his appointed representatives and given a gracious welcome. Nothing like that could ever be done in Russia.

"In conclusion, let us suggest the following: Avoid everything which is even tinted red. Communism is too dangerous to tamper with. After reading the article above, you cannot fail to realize that communism is a menace to America and a particular menace to every deaf mute in the country for it would seem that the deaf are now to become the object of an attack of propaganda. The Communists are out to secure deaf mute support. They are concentrating much of their activity on you. Keep away from it. We trust that our state schools, our political, labor and social organizations will beware of such propaganda and ruses of the type which fooled the editors of the *Deaf Mutes' Journal*. Be on your guard and let us know at once if any organization or individual receives any propaganda like the above. Communism must be crushed."



## Part II *World Survey*

*World Communism in recent months has concentrated its efforts on Spain, as we noted in our December issue. Simultaneously, a new Constitution was announced for the Soviet Union, as a strategic device to strengthen the domestic front against the growing menace of Germany on the West and Japan on the East. This new Soviet Constitution is analyzed below by Rev. Gerald Yates, S.J., of Woodstock College, who has synopsized an article on that subject by George Iensen in "The Sign" for October, 1936.*

THE text of the new constitution gives the impression of introducing into the legislation of the Communist state something quite new and different from the laws which regulated it previously. A parliament consisting of two houses is to be established and votes granted to a considerably wider circle of citizens; elections are to be carried out by a direct and secret ballot. The representation of the rural population is to be proportionate to its numbers, while formerly the city workers had a much stronger representation in the Soviets. The citizens' political rights are to be extended, and free speech, free right of assembly, free press and other rights are to be granted by law. But at the same time the Communist Party seems to remain the only lawful party, though non-political organizations—trade unions, co-operative associations, etc.—may nominate candidates for election. [All such organizations are controlled by the Communist Party.—Editor.]

In order to understand how far the new draft alters the established system of Communism, a survey of Soviet constitutional development is imperative. The first constitution of the Russian Socialist Soviet Republic (RSFSR) was voted by the 5th Congress of the Soviets on July 10, 1918. When in 1923 the Union of Socialist Soviet Republics (USSR) was formed, a new constitution had to be drawn up to incorporate the federative idea. The constitution of the RSFSR was again altered in 1925, and with certain modifications and amendments it has been in operation up to the present day. Though the outward aspect of the constitutions of 1918 and 1925 differs, their substance is similar.

### CLASS CHARACTER

Both constitutions were based on class distinctions: the "Declaration of rights of the laboring and exploited masses," which was their foundation,

established the supremacy of one class over the rest of the population. Individuals and entire groups, almost whole classes (the clergy of all confessions, officials of the old regime) were deprived of all political rights. Even the workers did not obtain equal political rights: the very idea as to what kind of labor conferred the fullness of political rights was left indefinite, and local instructions concerning the procedure of elections supplemented the Constitution by stipulations depriving non-manual workers, or those who were not members of a trade union, of electoral rights. Article 14 of the Constitution of 1925 deprived of all political rights any person "hostile to the social revolution," a stipulation under which anyone could be deprived of every right.

The provincial and pan-Russian congresses of Soviets are composed almost entirely of members of the Communist Party. The Communist dictatorship denies the existence of personal, inborn, inviolable and natural rights of man; all his rights derive solely from the state. The alteration made in 1929 in the Constitution of 1925 as to the "liberty of religious belief and of anti-religious propaganda" was entirely in keeping with the spirit of that Constitution: as long as atheism was the accepted creed of Communism, no propaganda of any other belief was tolerable. The elected Soviet could at any time be summarily dismissed or its members replaced by others nominated by party organizations. The citizen could be arrested at any moment upon accusation of being "an enemy of the social revolution," the Criminal Code affording ample grounds for such an arrest.

A small picked group of the Communist Party governs the Union. The Central Executive Committee, which directs the Party, is presided over by a Political Bureau of ten members,

obeying one autocratic dictator. To this supreme body belongs all political, legal, administrative, and even judicial power in the country.

### BASIC PRINCIPLES

The new Constitution consists of 146 articles, grouped into 13 sections, dealing respectively with the general principles of the Socialist Soviet Union, the organization of the state, legislative and executive organs of the Union and its republics, local government, justice, the rights and duties of citizens, the electoral system, etc. None of the fundamental principles of the earlier constitutions has been abandoned. The Union is a state of workers and peasants based politically on the Soviets of workers' deputies, and economically on the system of state ownership of all means of production, land, minerals, transport, communication, etc. Collective farmers and the few remaining individual farmers are only stewards of the land which belongs to the state, but the collective farms enjoy a permanent lease of the land which is not granted to the individual farmers. Private property is maintained for houses, small allotments used as kitchen-gardens, furniture and personal property, implements and live stock needed for personal use, as well as the personal earnings and savings of citizens. The Constitution declares that the USSR takes "from everyone according to his ability" and gives "to each according to his labor." Thus as regards the right of ownership nothing is changed, for even formerly dwelling-houses, personal property and money were left in individual ownership, subject to any caprice of the authorities, local or central. The same was true for kitchen-gardens and their necessary implements. The new Constitution does not specify the exact size of these allotments, which probably means that it sanctions the

restricted area allowed by a decree of 1935, which reduced the area previously conceded.

Money (personal earnings and savings) has been allowed nominally. The old system of wage-inequality had been re-introduced, after a short spell of actual Communism, with piece-work pay, bonuses, etc., typical of extreme capitalism, culminating in the Stakhanov system of sweated labor.

Therefore, these two principles are maintained: (a) The state remains the actual owner of everything, granting to its deserving citizens the use of certain property, which may however be revoked at any moment. (b) Individuals may use this property for their own needs, and even enrich themselves, but at the same time their right of disposing of their property remains doubtful.

#### ORGANIC LAW

Section II introduces changes in the formation of the Union: the former Transcaucasian republic is abolished, being replaced by the republics of Azerbeidzhan, Georgia and Armenia; certain other territories are raised to the dignity of republics, and so forth.

Section III deals with the organization of the supreme authority in the Union; Section IV, with that of the republics. The existing Congress of Soviets with its executive committee is replaced by two chambers (the Union Soviet and the Soviet of Nationalities) forming the *Supreme Soviet* and its *Praesidium*, or board of presidents. Contrary to the existing system where members of all Soviets were elected by a lower Soviet, now the members of all the local, provincial, republican and Union Soviets will be elected directly by the voters. As the Supreme Soviet will be in session twice a year only, the political and administrative power, as well as the right to interpret the law will rest with the Praesidium. This is an important factor in Soviet Russia, where laws are purposely worded so ambiguously as to allow of several interpretations. What the actual relations of the two chambers to the Praesidium will be is difficult to say, but it may be safely forecast that the new "houses of parliament," according to all existing precedents, will assent unanimously to any measure proposed by the Praesidium, this in its turn fulfilling all the dictations of another body not mentioned in the Constitution—the Executive Committee of the Communist Party.

Section X enumerates the rights and duties of citizens—right to work and rest, education, care in sickness and old age, free speech, free press, meetings, demonstrations, (no right of strike is mentioned, this being treason

against the state,—the sole employer), inviolability of person, home, correspondence, etc. Such declarations are not a novelty. Articles 5 and 6 of the Constitution of 1925 proclaimed the right of the working citizens to free speech, assemblies, also freedom of the press, which meant that the publishing business, freed from capitalist influences, became subservient to the Communist Party. The liberty to unite in associations is to be understood as a freedom to join such associations as are controlled by the Communist Party, "the leading center of every social and state organization." Guarantees against arbitrary arrest, violation of the home, etc., existed in the Code of Criminal Procedure of 1923; but these guarantees have ever remained a dead letter, and there is scant hope that a mention of them in the new Constitution will make them more effective.

#### RELIGION

"Liberty of conscience" is dealt with in Article 124 which repeats the text of Article 4 of the Constitution of 1925 (amended in 1929) that "liberty of the exercise of religious cults and freedom of exercise of anti-religious propaganda belongs to all citizens." By this article all public teaching of religion is a criminal act (thus books or articles, refutation of atheism, etc., are proscribed). As school-children have been included wholesale in the Union of the Godless, parents who dare speak to them of God do so at the risk of being denounced for "religious propaganda to members of the Union." The teaching of religion to those under 18 in groups exceeding three is still a criminal offense, whereas the official creed of the state is atheism. The anti-religious decrees of 1929 still remain in force. The Union of the Godless is an official body protected by the state and assisted in its activity by the Department of Public Education. The concession of voting rights to ministers of religion means that they are considered a negligible quantity. There is no right of religious propaganda, whereas full freedom of anti-religious propaganda is guaranteed.

Another ominous stipulation is expressed in Article 131 which defines anyone "who attempts against common socialist property" to be an "*enemy of the people*." The memory of starving peasants executed in the Ukraine in 1934 for stealing a few ears of wheat indicates the extent of this provision.

Section XI, dealing with the electoral system, grants active and passive rights to all citizens who have reached the age of 18, except mental defectives,

or those who have been deprived of their electoral rights after conviction by a court. Every citizen has a right to be elected, but he may be nominated only by Communist Party organizations, professional unions, associations of youth, etc., all of which are controlled by the Communist party. Thus the electors will have merely the right of choosing between several candidates if a choice is given them, or to acquiesce to the candidate selected for each district by the party committee. Moreover, there is scarcely any non-Communist in Russia who has not been convicted and deprived of electoral rights in the past—these convictions may now be used where necessary.

Special mention is made of the Communist Party in the new text (Art. 126) which says that the more active and conscious workers unite and constitute the party which is their "Advanced guard, the leading center of every social and state organization." This is all the Constitution says concerning that all-powerful body: it possesses no status in the official acts of the state, and yet nothing can be done in the USSR without it. A striking confirmation of this is to be found in the present Constitution itself: it was first examined by the Central Executive of the Russian Communist Party on June 4, 1936, and only when the draft was approved was it examined by the Praesidium of the Central Executive Committee of the Union, on June 21. Thus the dictatorship of one party still remains, and with it all the advertised "liberties" remain but a sham, intended to mislead Western democratic opinion.

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#### SOVIET RUSSIA'S NEW CONSTITUTION

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*Religious Guarantees Are Words,  
Only Words*

JOHN LAFARGE, S.J.,  
in "America," July 25, 1936

THE following rights are guaranteed to citizens of the USSR in Chapter X, articles 118 to 127, inclusive: The right to work; the right to rest; to material security; to education; equal rights for women; "freedom of conscience"; freedom of speech, press, assembly, etc.; of organization; inviolability of the person; asylum to foreign citizens. These declarations are followed by statements of certain obligations, concluding with article 122, prescribing universal military service, and article 133: "The defense of the fatherland is the sacred duty of every citizen of the USSR. Treason to the fatherland: violation of oath, desertion to

the enemy, impairing the military might of the State, or espionage for a foreign State, is punishable with the full severity of the law as the most heinous crime."

Article 124, on religious freedom, reads as follows: "To ensure to citizens freedom of conscience the Church in the USSR is separated from the State, and the school from the Church. Freedom to perform religious rites (*otpravlyeniya religioznykh kultov*) and freedom of anti-religious propaganda is recognized for all citizens."

All the religious freedom that this article guarantees is "freedom to perform religious rites"; just that, and nothing more: a vague license for ceremonial observances. While the State is still free to employ the immense might of education and force to root out religion from the hearts and minds of the people through anti-religious propaganda, no permission is accorded for any form of "religious propaganda"; any defense of religion, any preaching or doctrinal instruction; any form of religious organization; any construction of ecclesiastical edifices; any exercise of religion's social and charitable side.

In other words, religion is to be reduced, once and for all, to the mere shell of an empty ceremony, a survival to be tolerated for the sake of illustrating the superstitions of the past, and no more.

#### DISCRIMINATION STILL LEGAL

In order to determine the actual sense in which this *omission* of any religious guarantees in the new Soviet Constitution is to be taken, it is necessary to recall that the decree on religion of April 8, 1929, is still in force. The Constitution, after all, is only a general declaration of principles. The application and administration of these principles is by governmental decree. As the new Constitution itself says (article 67): "Decisions and orders of the Council of People's Commissars of the USSR have obligatory force and must be carried out throughout the entire territory of the USSR." Short work is thus made of "cultural autonomy," if it conflicts with the plans, military or otherwise, of the central power.

A Supreme Court is established by the Constitution, which is the "highest judicial organ" (article 105); but no power is assigned to it to hold the administrative power to these abstract declarations of human rights. The best that is offered is that the Prosecutor of the USSR shall be vested with the "highest supervision of the exact observance of the laws by all People's Commissariats and institutions under

them," and everybody else; which simply means that the central administration keeps its well-known machinery for seeing that its decrees are carried out.

The decree of April 8, 1929, *forbids* participation in religious worship to persons under eighteen; forbids religious associations, except "cult associations"; forbids any activity for ministers of worship outside their own places of worship and the domicile of any of the members of the "cult association."

Judicial decrees go still further, and expressly deny to parents any right whatsoever to instruct their children in religion. The Soviet Government, according to these, has the "right and duty" to prevent any such filling of children's heads with "prejudices."

But does the new Constitution show at least a trend toward liberty, that might be expected in time to prevail—as a more congenial climate—over the decrees yet unabrogated? There is nothing in the text that could be held to favor such an interpretation.

Under the new Constitution discrepancies are ironed out that existed among the local constitutions of the various Republics that make up the USSR. Prior to this a very slight concession was made to the semblance of liberty in the following fashion: The "workers" were assured of a "real liberty of conscience" in the Russian Soviet Republic (RSFSR), White Russia, Azerbaijan, Armenia, Turkmenistan, and Uzbekistan, by their various constitutions.

The "liberty of religious propaganda" as well as of "anti-religious propaganda" was permitted for White Russia, Azerbaijan, and Armenia. Even these were slight; hardly more than verbal concessions are lost in the wording of the new Constitution. (How scant a liberty was implied in "religious propaganda" may be seen from the words of Maxim Litvinov, the Soviet Commissar for Foreign Affairs, who applied the term "some form of religious propaganda" to the language of President Roosevelt, when the latter asked him a few informal questions about religion, in the course of a private conversation!)

If the new Constitution denotes any change in the Soviet attitude toward freedom of conscience, it is a change in a backward, not a liberalizing direction.

As was frankly stated by Representative John W. McCormack, of Massachusetts, in his address in Congress on June 22 of this year, the simple and obvious way for the rulers of Soviet Russia to show that their widely hailed announcement of greater religious freedom means reality and not empty

words would be to liberate the hundreds of clergymen of various religions now undergoing untold hardships in the prisons of Solovyetzky Island, Yaroslav, Vyatka, and elsewhere. Let them prove their sincerity by letting the practice of religious freedom begin here and now! Such an action will be convincing.

#### FAILURE OF SOVIET MARRIAGE POLICIES CITED AT CONGRESS

Experiments in Family Life Have Proved Disastrous, Noted Lawyers Agree at Paris Session

By M. MASSIANI  
(Paris Correspondent, N. C. W. C.  
News Service)

PARIS, Nov. 16.—The experiments attempted by Communism in the domain of family policy have all had disastrous effects; the Soviets have been forced to renounce methods which they had installed and to become reconciled with traditions; unfortunately, it has proved difficult to do away with customs which they had favored, and the evil of their early errors are pursuing them deplorably. These are the conclusions reached after profound study by the Fifty-third Congress of Catholic Jurisconsults, just held at Paris. French magistrates, attorneys and professors of law and some specialists who had come from Belgium, Italy and Switzerland attended the Congress. The Congress ended with a public session attended by thousands, at which the Most Rev. Henri Roger Beaussart, Auxiliary Bishop of Paris, presided. M. du Bus de Warnaffe, former Belgian Minister, was one of the speakers at this session who, with a number of French parliamentarians, denounced the misdeeds of Communism. The Soviets have always preached sexual freedom and the liberation of women from the so-called hypocrisy of bourgeois marriage, declared Prof. Rene Savatier, of the Faculty of Poitiers, who discussed the attitude of Communism toward marriage. Nevertheless, he stated, the Soviet Code has preserved this word "marriage" and devoted many chapters to it. In reality, he declared, marriage was despoiled of its meaning when, according to the Code of 1918, marriage engendered neither the right of cohabitation nor the duty of fidelity. It required only a declaration before the civil state and came to an end at the wish of either party.

#### CONTRADICTS SELF

However, after viewing the lamentable effects of their hostility to traditional marriage, Professor Savatier

commented, the Communists returned to less absolute conditions. The Code of 1926 recognized, for example, the principle of common habitation and common economies. Furthermore, for the last year there has been a methodical propaganda used to rehabilitate what had once been subjected to derision: the beauty of family love, the grandeur of conjugal fidelity and the joys of family life. The legislators backed up this propaganda with measures which are in formal contradiction with the former errors, he added, saying that Communism tends more and more in marriage affairs, to contradict itself. The considerable decrease in the birthrate, as compared to the ante-revolution period, has convinced the Soviets that their legislation was disastrous, and they are deplored the depopulation that it has provoked, according to a report submitted by Mme. Marie Therese Moreau, a member of the Paris Bar. Since they have need of men, she stated, the masters of Moscow have reacted in all sorts of ways against the abuses of which they themselves have been the authors. In recent years, they have she said, modified their legislation touching upon this matter, notably regarding abortion and divorce. They have aided mothers, particularly the mothers of large families. They have sought through the use of appropriate propaganda to change the mental attitude toward the family problem. But they are not obtaining serious results, for Mme. Moreau deduced, spiritual forces alone are capable of engendering life and the materialistic state is bent upon the destruction of these.

The relations between parent and child was the subject studied by Professor Rouast, of the law faculty of the University of Paris.

#### MANY HAVE NO FATHERS

Russia is the only country in the world, he said, that has brought about complete assimilation between legitimate and illegitimate paternity. The authors of the Soviet Code make of all offspring natural offspring, with the result that there are many children who have no fathers. Also, it is extremely difficult for a father to prove that a child attributed to him is not his. Paternity in Russia, has a purely alimental character, he asserted. The impropriety of such a situation, Professor Rouast pointed out, has appeared so grave that, on this terrain as well as others, the Communists have thrown the engine into reverse and are timidly returning to the traditional doctrine. Parents, however, remain the simple delegates of the State. The care and education of the children entrusted to them can be withdrawn arbitrarily by

the court, and their essential role may be summed up as one of responsibility for maintenance.

When the results produced by this experiment—the demoralization of the masses, the abandoning of women, the misery of children—are considered, he said, it is impossible not to pass severe judgment upon it. The Russian legislator himself, he added, has seen this and the marked tendency to return to traditional rules gives brilliant testimony of the worth of the civil law in the old societies and the complete collapse of the experiment attempted in Russia.

#### SYSTEM'S COLLAPSE COMPLETE

Communist teaching in the school was discussed by Senator Gautherot. Russia, just following the revolution, he said, introduced into the schools the methods deemed best suited to producing children of Communist type: co-education, anti-religious instruction, polytechnical training, etc. The results of the system have been execrable, he asserted, and its collapse insofar as the intellectual and moral viewpoint are concerned has been complete. The excesses of this system are being abandoned progressively, but at the point which they reached, it is too late to save the victims already subjected to it.

The manner in which Communism deals with the family patrimony was analyzed by Jean Guibal, an attorney of Montpellier, who showed the evolution of the Russian policy with regard to industrial ownership. In 1917, private ownership was formally condemned. Vexations followed. Inheritance and private ownership made a timid entry into the Code of 1923. In 1934, Stalin came out against integral leveling. Finally, the latest Soviet constitution admits two forms of ownership: socialist and private. This Professor Guibal characterized as only a caricature of ownership. As to the moral state of the family in Russia, Father Dumont, O.P., director of the Center of Russian Studies, "Istina," at Paris, presented only statistics.

#### ABORTIONS RAMPANT

At Moscow, in May, 1935, there were 2,040 divorces to 4,381 marriages. In 1934, there were in the cities 374,935 abortions as compared with 573,593 births; in the villages, 324,194 abortions and 242,000 births. Just after the revolution, there were immense and miserable bands of vagrant children, he said. The Government sent many of them to perish in concentration camps. It has made a considerable effort to save the rest. But the anti-family laws have produced fatal results, Father Dumont declared. Parents continue to be disinterested in

their children and since the State cannot entirely take their places, vagabondage is again becoming a frightful situation.

An instructor who has spent a long period in Russia, Mlle. Dauzas, was called upon to give her impressions. She cited a number of very striking facts. The plight of the vagabond child, abandoned and immoral, has not disappeared despite certain meritorious efforts on the part of the State, she said. For many adolescents, she added, the only possible recourse is youthful training for entering the police force. The children placed in the schools for abandoned children, she stated, too often have fallen into the last stages of moral decay.

#### RELIGIOUS FEELING WEAKENING

It is absolutely forbidden to give religious training to anyone under the age of 18 and for this reason, she said, the latent religious feeling that subsists in the soul of the Russian people cannot manifest itself and is weakening constantly. The influence of the Church as a social force has almost disappeared, she added.

At this point, the president of the Court of Colmar remarked, calling upon French legislation to furnish an example, that the civil law is impotent as a substitute for the moral. A recent law simplified the procedure for the repression of abortion. It was hoped, thanks to this reform, that the frequency of the crime would be limited, but, the attorney affirmed, nothing has come of it.

Prof. Guido Mannacorda, of the University of Florence, compared the Communist experiment with reforms made in Italy and demonstrated that, in the latter, the prosperity of the State is based upon the prosperity of the family and upon religion. He set forth the results obtained by the steps taken to glorify large families and to aid them. Infant mortality has diminished in enormous proportions, the population has been greatly increased, and the religious spirit, formerly opposed, is renewed and strengthened.

#### REJOICE IN DISCIPLINE

"We are not living in a paradise," Professor Mannacorda concluded, "for there is no paradise on earth. Our Government is not without its defects, for nothing human is without its faults. We are constrained to consent to sacrifices, sometimes heavy ones. But when we compare our situation with that of the countries tainted by Communism, we rejoice at the vigorous disciplines, sometimes a little rude, that is imposed upon us."

Count de Reynold, who is a professor at the University of Berne, showed that militant atheism is the

essential of the Bolshevik movement. Its great mission has been to destroy the Church by all possible means: the burning of religious edifices, the demoralization of mankind, and alliance with all the adversaries of religion. Today this action is being carried forward by means of attempts to seduce Catholics and, the speaker emphasized, it would be folly to let it take hold.

The superior of a great Spanish seminary promised to send to the congress a report on Communism in Spain. The report was never received and it is not known whether its author is alive. Lacking this document, another study, prepared by a Spanish Jesuit, was read. It attested that the Spanish revolution is essentially of Communist character although Communist organizations on the peninsula have not been numerous. However, for a long time, he said, Communist money and Communist activity have been dispensed without reckoning. The Government has furthered this action by favoring atheism, introducing coeducation in the schools, and delivering itself up to demagogic without bounds. Today, the report stated, the fact can no longer be concealed that Spain is the theater of an implacable struggle between two systems, two universalisms: the Russian materialistic universalism and the universalism of Roman Catholicism.

#### CARDINAL REBUKES COMMUNISTS, CITES ATHEISM PROGRAM

French Prelate Says He Assails  
"Reds" for Manner in Which They  
Achieve Ends—Sets Forth Chris-  
tian Principles as Remedy

PARIS, Nov. 23.—Secretaries of the Communist Party in the region of the Nord addressed to His Eminence Achille Cardinal Lienart, Bishop of Lille, an open letter in which they protest against recent statements of the Cardinal strongly denouncing the Communist menace.

The letter protests that His Eminence has directed a violent attack upon Communism "holding it responsible for all the evils from which humanity suffers."

The Cardinal-Bishop of Lille replied to this letter publicly and denies that he held Communism responsible for these evils.

"When I sought responsibility for these," he said, "I did not incriminate your party, but two doctrinal errors: atheistic materialism, which is indeed anterior to Communism and only produces its logical effects among you, and the economic liberalism that has cor-

rupted Capitalism and led to its abuses."

The Communists asked the Cardinal if he did not think it opportune to remind employers of their duty as Christians.

"To remind all, employers and workers, of their duties as Christians is precisely my mission," Cardinal Lienart replied. "I have fulfilled it under many circumstances and I did not fail to do so in the discourse with which you are occupied since I put the workers on guard against the atheistic materialism that you profess, and the employers on guard against economic liberalism. In doing so, I attacked neither the one nor the other, but only false doctrines and fatal errors."

#### COMMUNISTS' PROGRAM

Toward the close of their letter, the Communists set forth this program: to serve the interests of the people; to desire that everyone who works might live without fear for the morrow while assuring to his family comfort and well-being; to save the country from the horrors of civil war; to desire peace among men of good-will; to have a horror of war to the greatest degree.

"I subscribe without reservation to this program," His Eminence observed. "It is not peculiar to Communists, be convinced of this. Only, the question that I put is this: How is Communism going about attaining these ends?"

Taking a phrase from his interlocutors, who expressed a desire for a regime in which, according to St. Paul, all those who do not work will have no place in the community, the Cardinal examined how these ideas are reached: "Let us view the experiment as it is being developed in Russia. I see the words of St. Paul interpreted there very brutally. Under the formula 'those who do not work' one ranks without hesitation the priest whose spiritual mission, no matter how laborious, they refuse to recognize, the employer and even the intellectual who does not think as do the omnipotent masters of the regime. And how do they exclude them from the community? By imprisoning them, confiscating their property, dispersing their families, refusing them every liberty and even the right to labor, and sending them to die in misery and cold on the steppes of Siberia. This is, they say, to suppress the exploitation of man by man. What is to be gained if it is replaced by an inhuman and intolerable dictatorship devoted to the exploitation of man by the State?"

#### USES COMMUNIST DATA

His Eminence states that in speaking thus he draws exclusively upon documents printed by journals of the Communist Party, on the testimonies

of those who have been able to speak, and on certain revelations made to him personally.

"I cannot understand," he added, "why, if the workers and peasants of Russia are truly happy, they do not have, like the workers and peasants of France, the liberty to travel beyond their frontiers, to come of their own accord to tell us of their happiness. But, with the exception of some privileged ones, the mass of the inhabitants of Russia is imprisoned on its own territory. The worker and the peasant cannot leave under pain of death and of seeing all their kin deported."

"It is before such realities as these that I have denounced the Communistic mirage as a remedy worse than the disease."

His Eminence then sets forth the Christian principles that afford an infinitely more efficacious and more human remedy.—By N. C. W. C. News Service.

#### FRENCH CARDINALS WARN OF DANGERS FACING THEIR NATION

The five French Cardinals recently addressed to the Catholics of France a joint pastoral, which, from the moment of its publication, has made a great impression. In this pastoral, their Eminences cite the grave perils that threaten the country and emphasize that the only salvation lies in a return to the Christian order.

The text of the pastoral was as follows:

"Uneasiness and even anguish have seized all hearts. The echoes of the fratricidal struggle which still pollutes noble Spain and which sees so many innocent victims cruelly immolated; internal incidents which are multiplying among us incessantly and which seem to shake the very foundations of our civilization; the economic crisis which spreads misery everywhere and which is not near ending; the specter of war abroad which arises, always menacing, above our frontiers. These, among many others, are the causes for the general disorder and your anguish."

#### CRISIS IS GENERAL

"Our country, it must be affirmed, has known few hours that were as grave. It has been said often that the crisis is general. The individual conscience of too great a number no longer recognizes the sacred character of Duty and accepts the worst outrages without compunction. Between sons of the same country, instead of the hand extended fraternally, there has been substituted the closed fist, the symbol, alas, of violence and hate. For many,

religion is only a trickery or an illusion, morality an antiquated institution. The natural principles of the right of ownership, the right to liberty, respect for the given word and contracts agreed upon, which constitute the foundations of civilization, today we see systematically violated; and, what is graver still, they are regarded as prejudices that must be definitely discarded. And at this moment we are considering the only too apparent ruins that recent times have accumulated. But, to tell the truth, these grievous and troubling events are only inevitable consequences of effects which it would have been easy to foresee, and which have been developing under our eyes with an inexorable logic.

#### PRACTICAL ATHEISM IS CAUSE

"The true cause, we can never repeat it enough, is practical atheism to which our country seems to be resigned for the national life. For God, officially driven from everywhere, has become for the masses the 'unknown God,' and at the same time the moral and social order, which is the essential foundation, needs must totter and fall. It is very true that faced with the gravity of the catastrophe that menaces us, the very ones who before history bear the responsibility for this, are letting escape from their lips this cry: 'Restore to us the moral forces or we are headed for the abyss.'

"Yes, our beloved Brethren, this is the crucial point of the present situation: Either France shall refind her moral forces, or she shall go into the abyss and risk perishing! This alternative is imposed upon us, Christians, with a certitude that our faith makes resolute. It is imposed also and with evidence on all those who believe in the goodness and beneficence of Christian civilization. It is imposed, and we say this with particular emotion, on those who believe in the immortal destiny of France!

#### MORAL ATMOSPHERES COMPARED

"But, and here we appeal to all souls of good will, let us ask strictly what these words 'moral forces' comprise. Ask history, look about you, study the doctrines that at this hour impregnate all minds and more particularly those of little children. Compare, we implore you, the two formations to which the children of France are subjected. Compare the two moral atmospheres into which all Frenchmen are plunged at this hour. On which side, we ask you, are found the moral forces to which all appeal for aid? At this crossroad, alas, so near the abyss where the country now finds herself, it would be criminal to close our eyes and to abandon ourselves to we know not

what fatality. The choice is for France a question of life or death.

#### MUST ABOLISH VIRUS

"Yes, there must be driven from our schools the revolutionary virus that makes 'of France one of the countries of the civilized universe where the greater part of the generations arriving at the age of manhood have been systematically intoxicated.' Yes, our children must be raised in the warm and pure atmosphere of the good God and in the love and practice of their religion. It is only at this cost that we shall give them the devotion to duty and those virtues that make peoples happy and sturdy. Yes, our homes must be rebuilt on the bases that God and our national traditions have given to them, that is to say, the unity and the indissolubility of the conjugal tie. Yes, there must be restored to human relations that conduct of Christian fraternity and charity which alone assures the peace and happiness of all. Yes, the domain of labor, so violently troubled at the present hour, must be penetrated by the admirable social teaching of the Church, which, with a wisdom recognized by all, gives their just part to all legitimate demands. Yes, there must be restored to the relations between nations the cult of justice, love of charity and universal concern about peace.

#### CHURCH POSSESSES AID

"For this task, so urgent yet so beautiful, the Church possesses incomparable, supernatural and natural aids. She offers them to the contemporaneous world in a manner of charity and loyalty that nothing can incriminate. She has only one desire: with perfect disinterestedness and having in her hands only the remedies of the good God, she bends over our poor, suffering society, to cure her wounds and to restore her to health, life and happiness. These so precious aids you know: Christian doctrine and the multiple natural and supernatural institutions by which the Church instructs, develops and sanctifies souls. These aids, the great Pope Pius XI and your Bishops have so often recalled to you! Hear their voices. Hear their appeals. Let it not be said that in our dear France the ministers of God, according to the words of the Gospel, have had to shake off the dust from their feet on the thresholds of your homes or your cities, and to abandon you to the inexorable occurrence of events.

#### WISH TO INSTILL HATE

"Many times already they have put you on guard against materialism, atheism and the doctrines of violence and hate which the new paganism and communism would wish to instill

among you. Already, alas! these can be judged by their fruits.

"Let us say to you once more: if we love all men, we cannot do otherwise than to disapprove these doctrines and these attitudes so contrary to our faith and our traditions, so opposed to the eternal principles that we believe to be the true fundamentals of individual, family and national life. But, and we are eager to tell you this, there remain to us some reasons for confidence and hope! If Frenchmen, led astray by an evil national education, have forsaken God, it rejoices us to see, especially in our cities, an evident return to the religion of our fathers. In many dioceses the men, more numerous than ever, are crowding the naves of our churches. Our youth organizations are giving us by the thousands and thousands Christians without human deference and ready for every devotion. A magnificent elite is being formed little by little in all the domains of thought and action. Thanks to it, an intellectual and social Catholicism is being created among us which already is attracting the attention of the entire world. The congregations of both sexes continue among us the most beautiful traditions of the religious life and scatter profusely both temporal and spiritual benefits.

#### CLERGY GREAT MORAL FORCE

"Our incomparable clergy by its edifying life, by a devotion which our enemies themselves recognize, by a constant care to keep out of political strife, remain the hope, the honor and the great moral force of France. Is it necessary to remind you of the predilections of which God does not cease to give to our country the most striking evidence? The French sanctuaries, which you know well—Lourdes, Montmartre, Ars, Paray-le-Monial, Lisieux—are always the great attractions of the Catholic Universe. These facts and indeed still others, despite circumstances, warrant the most beautiful hopes! That is why we wish, in concluding, to leave you, our beloved brethren, a word of hope! We firmly hope that France, supported by the good sense of the race, proud of her magnificent traditions and concerned about her destiny, will refind social peace and preserve her Christian ideal. We hope, in the face of soviet regimes and divers forms of government, less compatible with our national temperament, which some nations have believed they ought to give to themselves, that there is a place for a regime, where, under the triple influence of Christian inspirations, Latin culture and our French traditions, a wise and joyous liberty may flourish. This order, let us hope, will be ours. It will be

the French order. What a beautiful service we shall render other nations by this example and this hope! Before such a noble task who can hesitate, let us repeat, to sacrifice their rancors, their political or social preferences, or even to consent to sacrifices if need be. Priests of France, pious daughters of our convents, and all you Catholics, let our prayers be ardent, let our lives be edifying and elevating to all those who are their witnesses, and let all our efforts tend to realize that union of minds and hearts which alone can save France and, with her, the world!"—*N. C. W. C. News Service.*

### CLERGY OF ORIENTAL RITE IN RUSSIA NOW VIRTUALLY EXTINCT

A survey of the situation of the Catholics of the Oriental Rite who remain in Soviet Russia reveals to the world the deplorable state of the Church in this country.

Byzantine Rite Catholics, who, prior to the revolution, constituted several important groups of worshippers, held forth great hope for the Church Unity Movement. The Exarch, Monsignor Leonide Feodorov, suffered exile under the Czars as well as the Bolsheviks. The Reds kept him in the wilderness of the northern regions, where he died March 7, 1935. Nearly all the clergy

have been imprisoned or deported and there is no longer any trace of a congregation of the Slavonic, or Byzantine Rite.

Principally in the Caucasus, there existed a number of parishes of the Armenian Rite. Very few have been able to maintain themselves to his day. In regions distant from the Caucasus, Catholics are not allowed to congregate and, of course, have no churches of their own. Their priests, those who are permitted to live in comparative liberty, are obliged to roam from one locality to another. They visit families and administer the Sacraments privately in homes. The Apostolic Administrator, Monsignor Bagratian, was imprisoned for a number of years and has recently been deported to the shores of the White Sea near Solovki. A number of deported priests of this Rite have been condemned to hard labor.

There is but a single priest of the Chaldean Rite remaining in provisional liberty.

### WORLD CONVENTION OF GODLESS SET FOR FEBRUARY IN RUSSIA

A "World Convention of the Godless" is to meet in Moscow, February 9, 1937, according to reports from the Soviet Russian capital. The Soviet

godless will be in charge of all arrangements. Some 1,600 delegates from all parts of the world are expected, representing about 46 different countries.

The purpose of the meetings is said to be the establishment of an "Anti-religious World-Wide Propaganda Center," financially supported by all the affiliated national atheistic organizations.

The Bulgarian Communist Dimitrov, who became internationally known when he was a defendant in the Reichstag fire trial in Leipsic, Germany, and who is now holding an important position in the Third International, recently wrote the preface for a Godless leaflet, stating that "all religions, but particularly Christianity, are the worst enemies of communism, and must therefore be ruthlessly destroyed."

According to official statistics released in Moscow, 14,000 churches, chapels and synagogues were closed and many of them wrecked in Soviet Russia in the course of last year. No less than 3,687 clergymen of all denominations were tried by the secret police because of "subversive activities," 29 of them being sentenced to death.

## English Hierarchy Issues Joint Pastoral

SAYS CHRISTIANITY, ATHEISTIC COMMUNISM ARE TODAY'S ALTERNATIVES

LONDON, DEC. 21, 1936.—The text of the pastoral follows:

"The social injustice which has for so long been the scourge of Europe, if not of the world at large, has brought Christian civilization in this generation well-nigh to the verge of destruction. Fifty years ago Pope Leo XIII foresaw the outcome of the inequitable conditions of the industrial system of modern times. In his encyclicals he warned the nations of the chaos which threatened from unchecked competition, and of the impending ruin of a society propped up on bayonets and on the virtual slavery of the masses of the people. Wealth, he said, has been concentrated in the hands of the few, and the many have become 'proletarians.' When the working classes are called proletarians they are represented as mere productive machines. Leo XIII proclaimed them to be what they are: immortal souls with an eternal destiny, created a little less than the

angels, to win through labor the happiness which is their due. He insisted on the right of the workers to organize themselves into unions for the protection of their interests so as to insure proper conditions in their factories and proper wages upon which their chance to live a full life depends. Wages should be sufficient to enable a laboring man to maintain himself and his family in decent comfort, sufficient also to insure the physical, moral, and intellectual well-being of the family. Seeing clearly the evils of greed and selfishness in so much of what is called the capitalist system, he urged that the security of labor should be based on a wide extension of small ownership.

### Speaks For Workers

"Our Holy Father Pius XI, reaffirming the warning and the teaching of his great predecessor, has again and again spoken, notably in the encyclical 'Quadragesimo Anno,' on behalf of the

workers and the poor, those multitudes at the mercy of the money-market manipulations, those who are either unemployed or are forced to work under inequitable conditions.

"'The immense number of propertyless wage earners,' he says, 'on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men. Every effort therefore must be made that, at least in the future, a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the working-man.' (Quadragesimo Anno.) The Holy Father proceeds to explain that by an 'ample sufficiency' for the working-man is meant 'sufficient for the support of himself and of his family';

'sufficient to meet adequately ordinary domestic needs'; sufficient to enable him 'to bear the family burden with greater ease and security'; sufficient to free him from 'hand-to-mouth uncertainty'; sufficient 'to support life's changing fortunes'; sufficient to make 'some little provision for those who remain after him'; sufficient 'to acquire a certain moderate ownership.'

"In this country we must acknowledge that much progress has been made in social reform. But we are far from the recognition of those Catholic principles which we have been taught ought to be applied in order to remedy the poverty and misery of so large a number of our fellowmen and brethren. On social and allied questions we Catholics in England and Wales have not been able to influence to any great extent the economic life of the country and the system on which it runs. We are not of course responsible for the system, but perhaps we could have done more to change it and to influence people of goodwill throughout the country had we been less fearful of proclaiming papal teaching and more anxious to practice it ourselves, even on the limited scale which must necessarily be ours. The defects and injustices of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely the Communists are teaching the working-man that the Catholic Church supports the system of industrial capitalism, and not merely the Catholic Church but all religious bodies. By this means they are able to draw into their ranks and into their militant atheism many suffering poor workmen.

"We, therefore, your pastors, in the tradition of our predecessors, and notably of Cardinal Manning, publicly raise a united cry against injustice, and against the oppression of the poor and of the workers, against the exploitation of the helpless. But while we protest against the injustices of the present system of industrial capitalism, we are bound by the duty of our pastoral office to state clearly and unmistakably the dangers of the crisis before us. The real alternatives with which we are faced are, either atheistic Communism, or the full acceptance of Christianity. 'Then only will it be possible to unite all in harmonious striving for the common good when all sections of society have the intimate conviction that they are members of a single family and children of the same heavenly Father.' (Quadragesimo Anno.) If Christian teaching is not accepted, then atheistic Communism will surely come.

### Communism Deadly Growth

"Communism threatens to overrun the greater part of the earth. Communism is the remedy, worse than the evil, proposed for the injustice of Mammon which stalks through the world. Knowing too well that there exists a fertile ground for the harvest of Communism, we cannot keep silence as to the true character of the deadly growth.

"Communism is a political system which aims at establishing 'not a democracy, but a dictatorship of the proletariat; and that not by constitutional means, but by violence and terrorism, with class-warfare as its essential basis of action. Certainly it has for one of its objectives the removal of grave social injustices, but by methods calculated to create others equally grave. It is above all a philosophy of life grounded on sheer materialism. Denying the existence of the world of spirit, it contemptuously rejects the idea of life beyond the grave and the whole supernatural order. It proclaims that the one and only reality is matter, and that man's whole concern in life is with the manipulation of matter to his earthly advantage. It is not merely negatively materialist in outlook, it is positively atheistic and aggressively anti-religious.

"The abolition of religion is a fundamental tenet of Communism; and between Catholicism and Communism there can be no compromise. A Catholic cannot be a Communist, a Communist cannot be a Catholic. In its ceaseless warfare against the Church, Communism does not hesitate to make unscrupulous charges against her, pillorying her as the ally of capitalism and the enemy of the poor. The teaching of Leo XIII and of our present Holy Father Pius XI, already quoted in this pastoral, shows that the Popes have denounced the very social evils against which Communism professes to be fighting; and the ideal set up by the Church is surely far higher and nobler than that of the slavery imposed on workers by the tyranny of soulless Communism.

### Shrink From Nothing

"The abolition of religion advocated by Communism is a preliminary step to the destruction of the foundations on which human society rests, namely, man's duty to God and his neighbor, and man's rights as an individual, as a member of the family, of the civic community, and of the state. All these are threatened by Communism, which, says Pope Pius XI, in his encyclical on the Social Order, 'teaches and pursues a two-fold aim; merciless class-warfare, and complete abolition of private ownership; and this it does, not in secret

and by hidden methods, but openly, frankly, and by every means even the most violent. To obtain these ends Communists shrink from nothing and fear nothing; and when they have attained to power, it is unbelievable, indeed it is portentous, how cruel and inhuman they can show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia; while their antagonism and open hostility to holy Church and to God Himself are, alas, but too well known and proved by their deeds.'

"To counteract the general menace, in the words of the Holy Father, 'it is necessary that we unite all our forces in one solid compact line against the battalion of evil, enemies of God not less than of the human race.' (Caritate Christi compulsi). Against the organized forces of Communism the Holy Father calls for an organized apostolate of the laity. The times and circumstances in which we live call for united energy. Anti-God forces are sapping and mining the foundations of society. Never before was the apostolate of the laity so necessary, and never before was it so insistently summoned by the visible head of the Church in the name of Christ, his Master and ours.

"There is nothing political in such an apostolate. It is based on the sanctification of its own members; it relies on prayer and sacrifice. The lay apostles will acquire a sound knowledge of Christian principles which they will endeavor to apply to the problems of everyday life. Knowledge will be translated into action, principles put into practice. As a further antidote to the false principles and doctrines of the day, we desire that in accordance with the regulations of Canon Law the Christian Doctrine Confraternity be established in every parish. To enable our wish to be carried into effect more easily we have approved a small 'Manual of the Confraternity of Christian Doctrine' for general use throughout the country. We trust that the Confraternity will flourish and that it will become another powerful aid to Catholic Action. The aim of the apostolate is to establish the Kingdom of Christ in individual souls, in families, and in society at large throughout the world. Such an aim demands organized action; and the detailed organization of Catholic Action necessarily depends on the needs and requirements of each country. In England there are urgent problems concerned with the leakage of Catholics, the spreading of the Faith, and the social question. Already we have many Catholic societies which in their different ways deal with

these questions; and our present needs are (1) a larger membership of all these societies, more and more active Catholics who will take their part in the work of the existing societies; and (2) a coordination of the activities of these existing societies so that all may collaborate without losing their distinctive characteristics, each keeping its own particular objective and its own special appeal, all united in the common cause of furthering the interests of Christ and His Church.

"The National Board of Catholic Action will consist of the members of the Hierarchy with the Archbishop of Westminster as President. The Hierarchy will appoint a small National Committee of laymen with an acting lay president, and one of the Bishops as Ecclesiastical Assistant. The personnel of the diocesan boards of Catholic Action will be chosen by the Bishop of each diocese. The full national plan will naturally require careful consideration in order to avoid confusion or unnecessary disturbance of the work of the existing Catholic societies; and an announcement of it will be made during the coming year. Success will depend on the generous cooperation of the clergy and laity working together for the achievement of one common aim, the restoration of all things in Christ.

#### Vital Catholic Action Branch

"As a practical example of Catholic work in which all the laity can co-operate, we urge a far greater support of the Catholic Press than is given to it at present. The Catholic Press should be one of the most useful auxiliaries in Catholic Action. The press includes not only the weekly newspapers, but the Catholic publishing houses and all Catholic periodical literature of which there is an abundant variety. We must give special mention in this regard to the Catholic Truth Society which was founded to be a useful antidote to error and a means of instructing our own people and the public generally in the history, teaching, and practice of the Catholic faith. We make a special appeal, however, in this pastoral for much greater support of the Catholic newspaper press. We have *The Tablet*, *The Catholic Times*, *The Universe*, *The Catholic Herald* and *The Catholic Worker*, all of which have merited well of the Hierarchy and the faithful of the country. If they received from every Catholic family the support which those families give to the secular press, they would each have at least double their present circulation. We make a special point of the newspaper press because it is our first line of defense when any attack is made on religion, and the usual first source to

which our people look for an answer to current objections and difficulties. We are anxious for the newspaper press to prosper and develop, and we are equally anxious that the Catholic Truth Society, the publishing houses, and the Catholic press generally should be supported as a most vital branch of Catholic Action in this country.

"We should like to see our Catholic pressmen and all our Catholic writers banded together under the patronage of St. Francis of Sales, pledged to a holy crusade for Catholic faith and morals. We desire that one Sunday in the year be appointed in each diocese and in each parish, at the discretion and by the direction of the Ordinary, as Press Sunday, when sermons should be preached on the importance of the Catholic press, and the duty of the faithful to give all possible support to our Catholic writers and journalists who are doing the work of Catholic Action and counteracting the poison of Communistic and other immoral literature. On that day also at each church door should be a display of Catholic books, of the Catholic Truth Society and Catholic Social Guild literature, and of Catholic papers and periodicals.

"We, therefore, exhort you, dearly beloved brethren and children in Jesus Christ, first and foremost to unite in fervent prayer that the divine assistance may be granted unto us in the struggle with the spirits of wickedness, and then to arm yourselves for the fray by solidarity of action in combating the evils of the day, in the full confidence that the Church which has triumphed over so many and so powerful enemies in the past shall attain once again to victory through Christ Jesus Our Lord."

#### CATHOLIC WOMEN PLAN TO PLACE ENCYCLICALS IN CITY PUBLIC LIBRARY

(By N. C. W. C. News Service)

OMAHA, DEC. 22.—The Deanery Study Club of the Omaha Council of Catholic Women is planning to place copies of all the Encyclical Letters of His Holiness Pope Pius XI in the Public Library of this city and its branches, in the Catholic colleges and in the libraries of hospitals.

The Study Club has ordered 20 complete sets of Pope Pius XI's Encyclical Letters from the Publications Office of the National Catholic Welfare Conference and will have these bound into 20 gift volumes.

#### CATHOLIC WORKERS OF CANADA REQUEST BAN ON COMMUNISTS

*Confederation Presents Recommendations to Prime Minister—Expulsion of Soviet Russia From League Urged*

(By N. C. W. C. News Service)

OTTAWA, DEC. 22.—That Communists be barred from Canada was asked by the Confederation of Catholic Workers of Canada when the annual recommendations of labor groups were submitted here to Prime Minister Mackenzie King and members of the Federal Cabinet. The Catholic Workers also recalled to the Cabinet that Communism has been declared illegal by the Supreme Court of Ontario.

Further indication of the determination of Catholic Workers to fight the spread of Communism in Canada and elsewhere is contained in the following recommendations, also contained in their brief before the Government leaders:

"In Soviet Russia the recognized party is the Communist party. It is equally recognized that this country uses every means at its disposal to facilitate the dissemination of Communism throughout the world. In order to create a reaction against the nefarious work being accomplished by Russia, the C. C. W. C. makes the following suggestions to the Dominion Government:

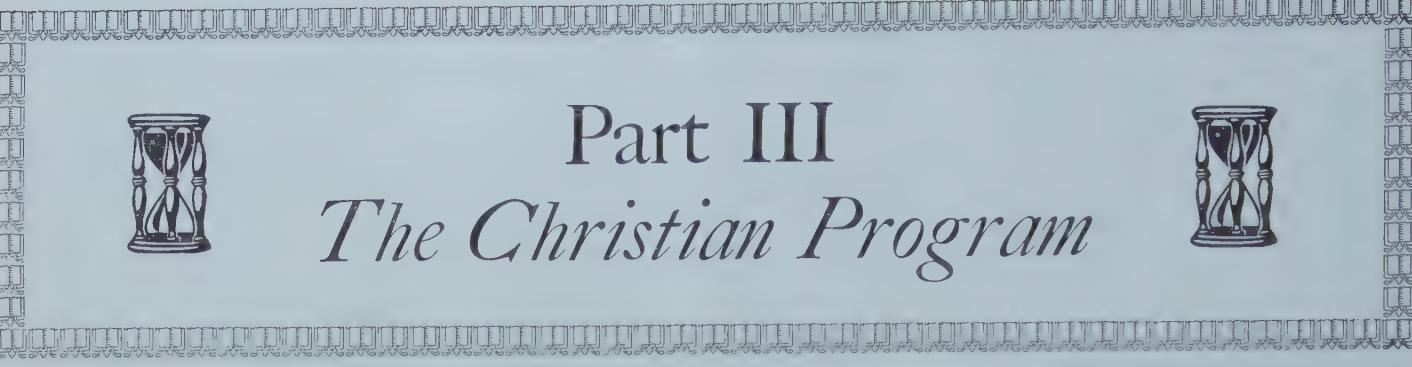
"1. That Canada, as a member of the League of Nations, cause Soviet Russia to be tried at Geneva;

"2. If proof is available that Russia is disseminating Communist propaganda by means of commercial relations, that Canada propose that Russia be disbarred from the League of Nations;

"3. And that, as penalty, members of the League of Nations be invited to discontinue all commercial relations with Soviet Russia."

The Catholic Workers also urged that organization of workers was a means of overcoming social ills and asked that encouragement be given to the organization of textile and bank employees. It was suggested that those responsible for violating labor legislation should be heavily penalized, as also those who are guilty of fraudulent bankruptcy proceedings.

Prime Minister King assured members their petitions would be given careful consideration.



# Part III

## *The Christian Program*

One of the most practical and efficacious means of combating Communism lies ready to hand in the Catholic educational system. To bring the counter-attack closer to the broad masses of the people, special units are being organized throughout the country. In the December number of our Bulletin, we recorded a specimen curriculum, that of St. Joseph's, Philadelphia. We are pleased to be able to print herewith further information regarding Philadelphia and new data on a similar enterprise at St. Francis Xavier's, New York. Others will follow.

### XAVIER SCHOOL OF SOCIAL SCIENCES 30 West 16th St., New York

One block west of the noisy Communistic arena, Union Square, interested laymen are giving their evenings to a serious and progressive study of the positive doctrines contained in the Catholic Social Program.

Following the happy example of the flourishing Social Science School at St. Joseph's, Philadelphia, Xavier High School, on West Sixteenth Street, Manhattan, inaugurated, in 1935, an evening School of Social Sciences. The school, now beginning its third semester, has attracted nearly 200 men to its courses. The classes, as at St. Joseph's, are tuitionless and the professors give their services gratuitously to the Catholic Social cause.

Women are not admitted to these evening courses, which are held on Monday, Tuesday and Wednesday evenings, 7.15 to 9.05; but they are welcomed at the Wednesday evening public lectures which take place after school hours.

The average age of the men attending the School is 24. The oldest boy is 55, the youngest, 17. Religions represented are the Catholic, Episcopalian, and Jewish. The predominant occupation is that of clerk. Other avocations represented on the roster are: proof-reader, coal passer, engineer, journalist, roofer, stenographer, attorney, dentist, elevator operator. Nearly all the students have had high-school training, but few have had the added advantage of collegiate education.

Of the 14 professors, five are Jesuits, and nine instructors from the metropolitan universities.

The courses offered are as follows:

Monday at 7.15

M-101—Social Principles of Christ—Father Corbett, S.J.

M-102—American Social Movements—Doctor Brenner.

M-103—History and Communism—Mr. Byrne.

Monday at 8.15

M-201—Psychology—Mr. Zegers, S.J.

M-202—Modern Trends in Literature—Mrs. Davis.

M-203—The Art of Thinking—Mr. White.

Tuesday at 7.15

T-101—Principles of Sociology—Mr. Schmidt.

T-102—Special Ethics—Dr. Fenlon.

T-103—Elements of Economics—Mr. McGinley, S.J.

Tuesday at 8.15

T-201—Aspects of the Constitution—Mr. Rose.

T-202—The Law of God—Father Rooney, S.J.

T-203—Speech I (Remedial)—Mr. Driscoll.

Wednesday at 7.15

W-101—Speech II (Practical)—Mr. Hines.

W-102—Written English—Mr. Hooper, S.J.

Wednesday at 8.30

#### PUBLIC LECTURES

Oct. 21—"The Layman Finds His Voice," Dr. Hines.

Oct. 28—"Symposium on Communism," Xavier H. S. Evidence Guild.

Nov. 4—"Spain and Ourselves," Dr. William Clarke.

Nov. 11—"The Catholic Self," Dr. Richard Sexton.

Nov. 18—"Race Relations," Father LaFarge, S.J.

Dec. 2—"Utilities and the Government," Milton Lewis.

Dec. 9—"A Practical Catholic Program," William McAllister.

Dec. 18—"The Menace of Communism," Father Thomas Feeney, S.J.

His Eminence, Cardinal Hayes, Archbishop of New York, has twice written to bestow his blessing and his encouraging endorsement of the aims and methods of the School. A desultory journal, the *X-Ray*, is published occasionally for students and their friends. There are two semesters of 10 weeks each. The Fall term began October 19, ending December 23. The Spring term is from January 18 to March 24.

#### CARDINAL HAYES BESTOWS BLESSING ON SCHOOL

Cardinal's Residence,  
452 Madison Avenue,  
New York.

October 26, 1936

Dear Father Coffey:

I am very much pleased to learn that the Xavier School of Social Sciences had such a successful year, and I very gladly bestow my blessing on the School as it enters upon the second year of its existence.

Such a school as yours which seeks to apply the principle of Christ our Lord to the various problems that arise in our very confused social life, is very much needed today.

May the Holy Spirit, the Spirit of Truth, enlighten teachers and pupils!

Faithfully yours in Christ,  
(Signed) P. CARD. HAYES.

#### THE SAINT THOMAS MORE GUILD OF XAVIER HIGH SCHOOL, NEW YORK

The Saint Thomas More Guild of Xavier High School, New York City, was founded two years ago by Mr. James McGinley, S.J., and has for its purpose the sending out of speakers to various churches and clubs in the metropolitan area to speak on current

topics of interest. In its first year the Guild discussed the Mexican persecution and the Legion of Decency. Last year, under the direction of Mr. C. J. Hanley, S.J., the problem was "*Communism Versus the Catholic Social Program*," especially in their relation to the worker. This year, under the direction of Father Joseph Rooney, S.J., and Mr. John Hooper, S.J., the boys are lecturing on "*The Communistic Bid For Youth*."

On each occasion three speakers appear, each talking for 20 minutes. For example, in this year's program the first speaker gives an outline of Communism's method of gaining the allegiance of the young, and also proves that Marxist Communism is essentially atheistic. The second speaker gives a detailed account of just what the Communists are doing in a practical way to gain the hearts of the young, with special emphasis on their activities in the New York City colleges and high schools. The last speaker explains the meaning and necessity of Catholic Action and points out the method of youth cooperation in it.

Up to December 14 the speakers have appeared twice in Manhattan, twice in Brooklyn, and once in the Bronx, Yonkers and White Plains.

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#### SCHOOL OF SOCIAL SCIENCES ST. JOSEPH'S COLLEGE, PHILADELPHIA

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##### One Year Old

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Last week our school was exactly one year old. On December 9, 1935, the first classes met, 957 strong. Our aim was to spread a knowledge of the Christian social principles. In this work we had the approval of the Pope, Cardinal Dougherty, Cardinal O'Connell, various college presidents, Protestant ministers, public officials, etc. Our lay professors particularly deserve our praise for, at great sacrifice to themselves, they have offered their excellent services.

That we have been successful, is, we believe, evident. Visitors to the school are amazed at our achievements. The Social Science Guild is really putting the principles of the Christian Social Order into practice through their various committees. And, if imitation is the sincerest form of flattery, we may point with pride to the fact that St. John's University, Brooklyn, has started a school similar to ours, as has the Xavier High School, New York. Loyola University, Chicago, and Regis College, Denver, are anxious to begin. Catholic University will soon have a new school of social

sciences. Further, Father Ryan desires there should be free adult education under the auspices of every Catholic College.

Our students come from every walk of life. They are sincere and appreciative, and united in their courageous endeavor to carry on the Christian front.

The only reward the faculty expects is the satisfaction of seeing their students active in the cause of social justice. We know the students will do all they can to help them attain this reward.

#### TIME TO PRESS FORWARD

Father Edmund A. Walsh, S.J., of Georgetown University spoke to the student body on December 9. Dr. Walsh's talk fired the entire group with the desire to "press forward" in the cause of Catholic Action. In a compelling manner, he demonstrated the methodical planning and training that Communists give to youth. One realized with a sudden clearness that we were fighting in Communism, the greatest heresy, the greatest danger since the Mohammedan hordes swept a terrified world.

The Social Science Guild feels that we accorded a real privilege in hearing Father Walsh.

#### FATHER LORD'S MESSAGE

"There are few things in the United States as encouraging as the work going forward in the School of Social Sciences. Quite aside from the unquestioned success that has attended the school, it has become a sort of model, pattern and inspiration for the rest of the country. As Philadelphia has gone so will go the other cities of the country. Glancing over your roster of studies, I was especially impressed that the program is not destructive, not antianything, but entirely constructive. It is pro-God, pro-Social Order, pro-Christian democracy. And while it is easy to tell the other chap where and why he's wrong, it is effective to tell ourselves what is right and how that rightness can be put into effect. Your work and the fine leadership of your faculty has been a real joy to all of us. God carry you forward to fullest possible success and even greater achievement."

#### A GREETING FROM MSGR. FULTON J. SHEEN

"Communism is not only a system of politics, it is also an ideology with a complete system of philosophy. It follows then that in addition to other concrete proposals to meet Communism it is essential to present the principles underlying Catholic Social thought.

"This, the School of Social Sciences,

is doing in a thorough fashion. It may very well be true that our success in combating Communism will depend in direct ratio and proportion on the establishment of similar schools throughout the nation."

#### FATHER PATTERSON SPEAKS

"We must meet the menace of the Communistic Common Front by two-fold action. Let us ruthlessly expose the origin and real character of Communism; reveal its atheism and make known its brutal terrorism. It is important to show its baleful effects in Russia, and to make clear what a 'Soviet Republic' in the United States would be in reality. But it is also of supreme importance to stress Catholic Social Doctrine, so as to remedy, by degrees, the crying abuses of the present system. For capitalism may become 'rugged individualism'; its unrestricted 'free competition' often leads to crisis and even to collapse. The St. Joseph's College School of Social Sciences is a valiant pioneer in this splendid task. We have in the Gospel of Christ, the Encyclicals, and in our true national traditions the key solutions to social problems. Mere repression is not the final answer. In constructive Catholic Social Action, applying basic principles to concrete problems, lies the path to lasting social peace."

The Rev. Laurence Kent Patterson, S.J., who sends us this message of encouragement, is a lecturer in history at Woodstock College, Md. Father Patterson is a foremost authority on the social situation in Europe; he understands as few do, its implications for us. Therefore, we know where our school stands, when he adds the following words:—"God bless your work. It is the most vital undertaking for social justice that the Jesuits have begun in the United States!"

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#### SEEKING AID FOR COMMUNISTS IN SPAIN

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To solicit funds and medical supplies for the forces defending Madrid, three representatives of the Spanish Government came to Philadelphia recently to address a meeting in the Metropolitan Opera House at 8 p. m. A large sponsoring committee of Philadelphians, headed by Rev. J. A. MacCallum, pastor of the Walnut Street Presbyterian Church arranged a reception in honor of the visiting dignitaries.

The delegates were Senora Isabella dePalencia, Spanish minister to Sweden; Marcelino Domingo, former minister of education and minister of national economy, now president of the

Left Republican Party, and Rev. Luis Sarasola, historian and theologian.

Before the meeting on December 10, students of the School of Social Sciences of St. Joseph's College handed out 2,000 of the following warnings:

### Who Is Luis Sarasola?

#### Who Is He?

. . . He is not a priest in good standing. That means he is no longer permitted to act as a priest. He was once a member of the Franciscan Order. He is a member of the Franciscan Order no longer.

#### For Whom Does He Speak?

Luis Sarasola has no authority to speak for Catholics or for the Catholic Church in Spain or anywhere else. He himself will admit that if he is asked. Be sure to ask him in Spanish, for the newspapers state he does not understand much English. Do not believe any Communist who tries to translate for him.

#### Why Is He Here?

He is here because Communists and the Communistic League Against War and Fascism want to fool the American public. They would like Americans to believe that Luis Sarasola has authority to speak for Catholics. Thinking Americans know better.

#### Does He Believe In Communism?

By birth, by education and by experience Luis Sarasola should be against Communism. He claims he still believes in God. Therefore, he should despise Communism, because Communism campaigns against God. In the picture of his arrival in New York all his companions raised their fists in the Communist salute. Luis Sarasola kept his hands down. Why?

#### How Much Money Will He Get?

We cannot answer this question. While Communists are on relief in Philadelphia, Earl Browder rides around in comfortable trains, eating the best food and enjoying himself. Luis Sarasola and his Communistic companions came on a capitalistic liner, the Queen Mary, to a country about which he knows little. How much he will get we do not know. We suggest that you yourself ask this question before you give any money at this meeting.

#### BEWARE!

THE AMERICAN LEAGUE AGAINST WAR AND FASCISM IS A SPONSOR OF THE MEETING

The League is not American.  
The League is not against War.  
The League is not against Fascism.

The League prefers the slavery of Moscow to the freedom of America.

The League is in favor of class warfare.

The League favors Communistic Fascism.

#### PROOF

(1) Earl Browder, who advocates the overthrow of the American Government, is vice-president of the League.

(2) The League was founded in 1933. Its leading resolution is in defense of the Soviet Union.

(3) The League is in favor of Soviet Russia: where farmers have been robbed of their grain by the Soviet State; where country and city workers are not paid a living wage; where workers can't strike; where critics of conditions are thrown into jail; where there is no free speech or free assemblage; where the Soviet Government is more Fascist than Fascism; where all opposition is crushed; where machines are valued more than human being; where preparation for war is a national industry; where even women are trained for war.

How can one explain the alleged Central Labor Union endorsement of this meeting?

The American League Against War and Fascism is  
A Communistic League for War and Slavery.

*Do not be fooled by a name!*

### PREVENTIVE MEASURES,— YES, BUT ALSO SOCIAL REFORMS

The demonstrations of October 25 can leave no doubt on the matter; the province of Quebec will have no part with Communism. It rather demands protection against this insidious evil. It makes such protection a duty of the government. Confronted with a contagion threatening the body politic the government does not hesitate to take drastic measures. May it show the same courage in the face of this "greatest peril of our times," according to the expression of the Sovereign Pontiff.

But let us steer clear of illusions. Although the outlawing of Communism is a measure imperatively demanded, it would be a grave mistake to think this step sufficient. It does not reach the roots of the evil. It could only infect the wound instead of healing it, unless another remedy is simultaneously applied.

We can assert without fear of error: Let the exploitation of the people stop, let their condition improve, and the danger of Communism in our province will become insignificant enough. What gives Communism its present strength, in the midst of a law-abiding population, is the misery which the masses endure and to which Communism promises an end.

The Pope has proclaimed this truth in energetic terms in his Encyclical *Quadragesimo Anno*. And most Catholic economists reiterate it in their own language: "Individualism is making the bed for Communism to lie on. . . . The strength of Communism lies in the abuses of Capitalism. . . ."

A social program is indicated which will prevent the frauds and abuses of powerful corporations, which will regulate the economic order, which will ensure a fairer redistribution of wealth, which will make it easy for the workingman to acquire property, and permit women to return to the home.

If our Province refuses to take this road, nothing, not even the severest measures, will prevent Communism from coming to power a few years from now. What advantages will then be reaped by men who today through love of gain are opposed to the reforms that are asked?

How much more wisely inspired have been the authors of the Program of Social Restoration. In a difficult hour, forgetful of their immediate interests, they knew how to perform a courageous act and one pregnant for the future, whose happy consequences for our people will prove incalculable. The gradual application of this program, based on the Encyclical *Quadragesimo Anno*, will strengthen the unsettled social order, and restore to our Province the prosperity and peace of which it has been robbed by economic dictatorship.

Let us not think, however, that this restoration depends on the government alone. A certain initiative, corporative organization, for instance, depends upon the professions. It is the task of the professional bodies to frame for themselves the strong organization to which the State will then grant juridical authority.

The *Semaines Sociales* of Canada devoted their last session to this organization, towards which all the countries that set value by public order are at present tending. They will continue to show the movement's advantages and evolution.

J. P. ARCHAMBAULT, S. J.,  
in "L'Ordre Nouveau,"  
Nov. 20, 1936.

## UNION SODALITY CONVENES AT GEORGETOWN UNIVER- SITY; DELEGATES DIS- CUSS COMMUNISM

With the firm conviction that Communism must be wiped out in this country, 250 delegates from the Catholic high schools and colleges of Washington assembled Saturday, December 6, at Georgetown to attend the Sodality Union Convention. There in the Aula Sedis Sapientia Room in the White-Gravenor Building, amid stirring speeches delivered by Rev. Edmund A. Walsh, S.J., who is nationally recognized as perhaps the best informed authority on Communism, and Rev. Francis P. LeBuffe, S.J., business manager of *America*, and the eastern representative of the Sodality, the delegates discussed ways and means of combatting this arch-enemy of all Christianity.

Following the meeting of the prefects of the various Washington branches of the Sodality, the general assembly was formally opened at 10.30 with an invocation given by Rev. John E. Grattan, S.J. Mr. John C. Donnelly, prefect of the Resident Students' Branch of the Georgetown Sodality, delivered a short address of welcome, which he concluded by introducing Father Walsh, who said, in part:

### FR. WALSH

"The Communist does not go about his work of destroying Christianity and democracy in a casual or disorganized manner. He has a definite program divided into appropriate chapters and verses. He takes the long-range view and systematically prepares his disciples for their task of world revolution....

"The results of the November elections have given rise, in some quarters, to a belief that Communism is a negligible influence in the United States, and hence its doctrines and activities should not be taken too seriously. The Communist vote, it is agreed, was something around 60,000, which represents an insignificant frac-

tion of the 45,000,000 ballots cast. Therefore, it would appear that the American people have definitely relegated that menace to the limbo of outworn and exaggerated issues.

"This method of reasoning is based on a dangerous misapprehension that might easily lead to a growing indifference respecting the greatest peril to Christian civilization that has arisen since the Mohammedan invasion of Europe. Those who now adopt the attitude referred to fall into an error of logic called 'non sequitur.' Because the electorate enthusiastically endorsed President Roosevelt and ignored the charges of 'Communist' leveled at him, these amateur logicians triumphantly conclude that the danger does not exist at all."

Father Walsh continued to explain in his very interesting manner that it is not only upon the 51,000 registered American Communists that Communism depends, but also on the 2,000,000 friends in allied organizations. It must also be remembered that the Communist Party frankly advocated the Farmer-Labor Party for the spreading of the malicious doctrine into agriculture and industry.

"Therefore, it would be supreme folly, then, to relax our efforts because of the public performance of Communists in the recent elections."

### AFTERNOON SESSION

At this point the meeting adjourned for the morning, and the visiting delegates were served lunch in the cafeteria. At 1.45 p.m. Solemn Benediction of the Most Blessed Sacrament was celebrated in St. William's Chapel. Father LeBuffe acted as celebrant; Father Coniff, S.J., as deacon; Mr. Michael McPhelin, S.J., as subdeacon; William Walker as master of ceremonies; and Richard Martin as organist.

In the afternoon session, Mr. Samuel Agnew, prefect of the Nonresident Students' Branch of the Georgetown Sodality, introduced Father LeBuffe, who gave a powerful address on the fact that the daily press of

the United States seems to be on the side of the Communist government in Spain. Father LeBuffe pointed out, in part:

### FR. LEBUFFE

"The Loyalists may burn churches, murder priests, burn a bishop alive, crucify nuns, and rape defenseless women, but they are the heroes of the hour. Against them the 'Rebels' are arrayed, worthless men who are fools enough to believe that men have fundamental rights which none can violate, who believe in God and want to worship Him. This is Fascism. This is undemocratic. This is rebellion. Can our daily papers get the right news? They can."

Father LeBuffe continued to point out the injustices that the American press has brought upon the so-called "Rebels." He emphasized the un-American-like attitude of the press and concluded by expressing his hope that these seemingly communistic leanings would soon cease.

### DISCUSSION

Following Father LeBuffe's speech, there arose a great deal of discussion among the Sodalists over the topics that had been presented to them. The question of the study clubs was voiced and a report was made on the work being done by the students among the negro communities. Father LeBuffe commended the Sodalists on their work in this regard and pointed out that "the great seed ground for Communism is among the negroes." He further stated that unless you work for God, you are a half-way worker.

The Sodality Union voted to organize "flying squadrons" composed of speakers from each of the schools to conduct an active campaign in the District against Atheism and Communism through the presentation of symposiums and radio broadcasts. A resolution was adopted by the union tendering full assistance and cooperation to Archbishop Michael J. Curley, of Baltimore, in the cause of Catholic Action.



# The New State of Portugal and Communism

*Among the practical and constructive measures now being adopted to combat Communism in Europe is the Christian organization of the State sponsored by Premier Salazar of Portugal. The editors are indebted to Mr. Frank Fadner, S.J., of Woodstock College, for the following account of that important development.*

As the map of Europe takes on more and more the appearance of a field divided into two camps, each under its own standard, we the anxious watchers in this twentieth century scene ask ourselves if after all the two divisions are fundamentally opposed or are we rather witnessing a mere political struggle between antagonists each drunk with an exaggerated nationalism. Does the Catholic Church stand alone in the struggle against Communism or has the Marxian ideology a deadly secular enemy on rock-bottom principles in any of the family of European states? Among the units presenting a common front against Bolshevism stands one which in a quiet, unassuming way, exemplified by the retiring nature of the very man at the helm, is teaching the world a lesson in regard to the blessings of a benevolent and enlightened regime motivated by the doctrine of the Catholic Church as the basis of its political philosophy. We mean little Portugal and her University Professor Leader, Oliveira Salazar.

*"In Portugal Communism has been liquidated by the government of Dr. Salazar,"* was the answer given recently by an expert on things Portuguese to a query in regard to the status of Communism in that country. And not only has the fearful red pest been barred from the homeland, but even in the far-flung outposts of this, one of the greatest colonial powers, the Bolshevik finds himself decidedly *persona non grata*. Recently in Lourenço Marquês, Portuguese East Africa, a decree was issued by the home government requiring all who have dealings with the State or are on the payroll of the local administration to take a pledge against Communism. Managers of business concerns suffer withdrawal of financial support if they knowingly employ subversive characters. Literature from Moscow is banned. All officials must take an oath of loyalty to the Corporative State. The Constitution of Salazar's Estado Novo is the principle whose strength inspires and supports the solid and consistent front against Russian encroachment. The document therefore bears examination inasmuch as it presents one solution to the problem at hand.

## THE BACKGROUND

Shaken to her foundations with the shock of a revolution a year (to speak in averages) for the last twenty years—chaos then aggravated by her entrance in 1910 into the circle of republics—Portugal in 1926 could well receive as an act of Providence the military coup effected by General Gomes da Costa. Two years later saw the election of General Antonio Oscar de Fragoso Carmona as president, and the appointment of Dr. Oliveira Salazar, Professor of Economics at Coimbra, as Minister of Finance—a post that he accepted only on condition *"that he hold a veto on all matters of national expenditure."* Portugal began her climb into the proud place she deserves among the nations.

With rare clearness of vision Dr. Salazar saw the Portuguese situation and, true economist, realized that the economic, financial, social and political problems were so closely interrelated that the untangling of one meant the untangling of all. His interpretation of the situation is a masterpiece of analysis. A shaky financial structure means indefinite reliance on credit; the probable ultimate failure of credit means inflation; the issuing of unbacked paper has its social repercussion—for in payments the debtor wins and the creditor loses. Therefore the finances must first be set in order. How he accomplished this by balancing the budget and turning in an annual surplus beginning with the disastrous year 1929 is a sermon on strict and sane economy in individual and state. The political situation was clarified by the official liquidation of all political parties. The Catholic Centre, which in 1921 Dr. Salazar had seen fit to create, was now diverted into Catholic Action. The Financial Dictator now formed an organization called the União Nacional. The Union, the formation (July 30, 1930) of which makes for unity in the Estado Novo, is open for membership to all *"save political disturbers of the peace."*

## THE CONSTITUTION

Salazar's most significant work, however, is the formation of the constitution (approved by a national plebiscite, 19 March 1933) and the Corporate Organization of the Portuguese State—all having the Encyclical *Quadragesimo Anno* as the inspiration

and working basis. Says our Holy Father in regard to the historical organization by associations and the difficulties entailed by their disappearance:

"When we speak of the reform of the social order it is principally the State we have in mind. Not indeed that all salvation is to be hoped for from its intervention, but because on account of the evil of Individualism, as we called it, things have come to such a pass that the highly developed social life that once flourished in a variety of prosperous institutions organically linked with each other has been damaged and all but ruined, leaving thus virtually only individuals and the State. Social life lost entirely its organic form. The State, which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties."

And again in praise of the Corporate Organization:

"The corporations are composed of representatives of the unions of workingmen and employers of the same trade or profession, and as true and genuine organs and institutions of the State they direct and coordinate the activities of the unions in all matters of common interest."

"If the contending parties cannot come to an agreement, public authority intervenes."

"Little reflection is required to see the advantage of the institution thus summarily described; peaceful collaboration of the classes, repression of Socialist organization and efforts, the moderating influence of a special Ministry."

The State of Portugal according to its Constitution is "a unitary and corporative republic based on the equality of the citizens before the law, the free access of all classes to the benefits of civilization, and the participation of all the constituent elements of the nation in the administration and in the making of the laws." First and foremost among the "constituent elements" the

State places the family. In article 13 the State guarantees the existence of the family and encourages independent family circles, provides for the protection of motherhood, the adjustment of taxes to the legitimate burdens of the family. In that the Constitution provides for a wage scale to meet the family needs it echoes *Quadragesimo Anno*: "In the first place the wages paid to the workingman must be sufficient for the support of himself and his family." The Constitution proclaims that aid must be given parents in the performance of their duty by favoring education and *private institutions that have the education of the youth as their end.*

#### ECONOMIC ORGANIZATION

On the social and economic front the government is to play an important part since it is to aid in the formation of corporative organizations of cultural and economic import. The following is a list of various categories under which the corporative entities created fall: they begin with the all-important Sardine Industries and Wine Exporters (Consorcio das Sardinhas and the famous Casa de Douro) and continue on down through Cereal and Cattle Breeders, Forestry, Agricultural Produce, Fish and Conserves, Chemical Products and Quarries, Textile Industry, Electricity, Building and Building Materials, Transportation, Graphic and Printing Arts, Credit, Commercial Activities, Tourism, Spiritual and Moral Interests, Science, Literature and Art, Physical Training and Sports, Politics and General Administration, National Defence, Public Works and Communications, Colonies, Local Government and Finance.

After the family the corporation is the most important element in the Portuguese governmental scheme here outlined. The head of the State is the President of the Republic with a seven-year term. He has the power of appointing and dismissing ministers responsible to the President alone. The National Legislature is made up of two houses, the National Assembly and the Corporative Chamber. Men who are of legal age and are able to read and write and women of legal age holding a certificate of secondary education vote in the national elections for the ninety deputies who sit in the National Assembly, the legislative body proper. The votes of the various corporations elect the members of the Corporative Chamber. The Corporative Chamber is a consultative body of experts in industry and sociology. Its importance is shown by the fact that the National Assembly cannot legislate without receiving first the views of the Corporative Chamber.

The latter, however, must submit its opinion on a question within a month of the issue's inception.

#### CAPITAL AND LABOR

In visualizing the Portuguese Corporative Organization a pyramid may be imagined as having three levels. At the base are found the National Syndicates of Employees and Wage-earners in groups of at least one hundred members, and the Employers' Associations, called Gremios. They participate in the formation of municipal chambers, district counsels (conselhos) and in the Corporative Chamber itself. The employees' and workers' syndicates are organized by districts (second largest administrative units of the country). The syndicates of workers as well as the employers' associations are under the control of the Under-Secretariate of Corporations and the National Institute of Labour at Lisbon. The second level in the pyramid is occupied by Federations and Unions of Employers' Associations and the National Syndicates. The Federations are regional or national, and in them are united the National Syndicates of workers belonging to the same professions and those Employers' Associations which are related by similarity of enterprise (*e. g.*, Employees of the Sardine Industry, Employers of the Sardine Industry; Employees in Chemical Products and Quarries, Employers in Chemical Products and Quarries, etc., the parallel is kept for the various categories). The unions group the related activities already organized in Employers' Associations or National Syndicates in order to give final representation to all interested parties according to the great branches of national activities. The structure is crowned by the Corporations which occupy the upper level of the pyramid. There is one corporation for each great national activity and by reason of the parallel line-up of employee and employer the interests of both are found harmoniously represented in the final consultative Corporative Chamber. Thus are employee and employer, labour and capital brought together for joint consideration for their aims and interests, economic, social and cultural. The Corporations take part in the election of municipal chambers, provincial councils and the ultimate Corporative Chamber.

#### PRIVATE INITIATIVE

It may be asked how the Portuguese corporative arrangement, inasmuch as it is by Government initiative that professional organization is to be brought about, squares with *Quadragesimo Anno* which indicates that the State is

to direct, stimulate and supervise the free initiative of its members rather than substitute its own action for spontaneous private enterprise. As a matter of fact, by decree of December 1934 the Portuguese State is to recognize the part of private initiative in the great work of reorganization; hence the system may be said to be one of Association Corporation (Corporatisme d'Association) rather than State Corporation (Corporatisme d'Etat). By the decree in question the corporative organization of industrial and commercial activities will be brought about on the initiative of the interested parties themselves, under certain conditions. Enterprises engaged in a single branch of industry or commerce and representing at least 50 per cent of the enterprises of the same nature established in the same district and transacting at least half the bulk of business of such nature in the given district may petition the Sub-Secretariate of Corporations for faculties to form themselves into Gremios or District Employers' Associations. After proper investigation the Sub-Secretariate is to comply with the request. They then take their part in the seating of the Corporative Chamber, they are given civil personality, they negotiate with the workers' syndicates in the given category of activity; in fine they enjoy all privileges outlined for them in the original decrees of September 23, 1933.

#### ANSWER TO COMMUNISM

A few other items of the Portuguese Constitution remain to be mentioned. In Article 6 the Constitution states that public authority must coordinate, stimulate and direct all social activities in order to make supreme a just harmony of interests within the limits of legitimate subordination of the particular to the general welfare. It proposes to establish equilibrium in the professional and labour enterprises, to defend the national economy *against parasites incompatible with the demands of human existence*, seriously to seek out the lowest price and the highest wage compatible with the just remuneration of the various factors of production. It voices orthodox principles when it declares that property, capital and labour has each its social function the conditions of which must be defined by law. Article 25 rules against the excessive accumulation of jobs in private enterprises. Article 34 is directed against combinations in restraint of trade to the detriment of the common good. Article 39 makes strikes and lock-outs unlawful and penalties are provided for those who are the cause of the difficulties.

It is clear then that the greatest im-

pediments that Bolshevism meets in Portugal are the principles that form the basis of the present political existence of the country. Collectivist ideals can find little place to flourish in a land where the State recognizes in private initiative the most powerful means of national economic progress (Decrees 23 Sept., 1933), and specifies as its duty to oppose all movements or social doctrines contrary to the principles of Christian economy and social life. The Portuguese ideology recognizes the right of a man to own property, to be an entrepreneur. It looks upon labour

as a social duty, a function to be fulfilled without restraint, with a steady minimum wage as its remuneration, with adequate provision for rest and vacation with pay.

Thus in its constitution and governmental scheme Portugal presents a consistent front to Communism. The words of her leader, Oliveira Salazar (Discursos 1928-1934, p. 336), are expressive of the country's stand.

"We must drive away from our minds any idea that tends toward the formation of what is called the Totalitarian State, that state which subor-

dinates everything—the moral order, law, policy, economic life—to its concept of the nation or race; which considers itself omnipotent, its own principle and last end; which controls all activity whether individual or collective . . . is essentially pagan and consequently incompatible with our Christian civilization. . . . Our constitution recognizes the Catholic Church, with its own organization, freely leaves to it the care of the spiritual interests of the people." (Quoted by T. J. O'Donnell, S.J., in *Studies*, Mar. 1936.)

## Fighting Communism

By MICHAEL O'SHAUGHNESSY, in "The Social Justice Bulletin," December, 1936

ARE we to fight Communism as it is being done in Spain—by brother killing brother? God forbid!

Our Holy Father, in his recent address to the Spanish refugees, said: "The blood of a single man shed by the hand of his brother is more than enough for all times and for the whole earth." In speaking of the Spanish Communists, he further said that we, the universal Church, the Mystical Body of Christ: "Should love them, and love them with a special love born of mercy and compassion; should love them, and, since we can do nothing else, should pray for them." Who is better off, we ask you, the Christian who is killed by the Communist or the Communist who has killed him?

We may fight Communism with force and violence, but we shall never conquer with these weapons. Consider the desperate plight of unhappy Spain. The Communists cannot be segregated from the Christians. They are often in the same family. Peasants and villagers as well as the people of great cities are divided into two hostile camps, bent upon killing each other. No matter which side is victorious in Spain, it will simply mean reprisals by the vanquished indefinitely, in an orgy of blood, human blood. Only Christ is conquering in this tragic hour in Spain through His martyrs.

### AMERICA AROUSED

Lacking faith in Christianity as the only absolutely effective safeguard against Communism, there is already apparent in the United States the beginnings of social movements which have already divided Europe into two armed camps and have resulted in bloody conflict in Spain. Among the definitely organized groups in the 1936

Presidential campaign, were the highly privileged of both Parties, who banded themselves together in the Liberty League and other affiliated organizations. This group might conceivably promote a distinctly Fascist movement. Thoughtless persons, unmindful of the fundamental cleavage on property rights dividing Capitalism from Communism and Christianity from both, have assumed an overzealous championship of property rights as interpreted by capitalistic philosophy, which has resulted in their putting property rights above human rights. Unfortunately many of the clergy have fallen into this lamentable error, which explains to some extent the animosity of revolutionary masses to the Catholic Church. This state of mind should be reckoned with in the social struggle which may develop in the United States.

It should be remembered that Fascism in America would be a curse little less intolerable than Communism and would inevitably lead to it. The resort to a dictatorship in a totalitarian or authoritarian state, to save Capitalism from Communism is certainly jumping out of the frying pan into the fire. The rise of dictators, whether they be Communist or Fascist, is due entirely to the mass result of individuals refusing to assume the moral responsibility of a Christian and the civic responsibility of a freeman. It is a case of "behaviorism" at its worst. The spectacle of Catholic freemen submitting to a Fascist dictatorship in a totalitarian state and the condoning of violence to maintain such a state of degradation amounts to the repudiation of Christianity as well as Democracy.

### LEGISLATION NOT SUFFICIENT

We cannot stop Communism by legislation. In a democracy, the will of the majority is supposed to rule, but this presupposes the acceptance of the will of the majority by the minority. A privileged minority obstructs the will of the majority to the extent that democratic government cannot function, and then we have the Fascist dictator. But Fascism being only a compromise between Capitalism and Communism, will eventually be forced into Communism as that more nearly meets the desires of the material-minded majority. It is the function of religion to imbue the majority with a sense of justice and the minority with a sense of sacrifice, so that democracy may work.

Many thoughtless persons apparently rely upon compulsory public education to combat Communism and other undemocratic political and social philosophies. Secular education, meaning mental training without religious instruction, as in our public school system, instead of protecting us from these subversive influences, is actually aiding and abetting the enemies of democracy as well as the enemies of God. The fundamental reason is apparent. The separating of the training of the mind from the will and heart, the latter only possible through religion, produces a materialistic attitude of mind. As we have noted above, such an attitude of mind is basically atheistic and Communism is the most logical form of government for a population of atheistic materialists.

It is apparent that we cannot conquer Communism by force or by legislation or by education, and it is clear that we can only conquer it by practis-

ing Christianity, even to the shedding of our blood for Christ.

In the hue and cry to "Fight Communism," it should be remembered that this social and economic philosophy is but a logical consequence of materialism. Materialism is essentially atheistic; it is man's worship of matter, of idols; whether they be money and the power money confers, pleasures which money and matter provide or any other form of man's defiance of God in his reliance on matter as the end of his existence.

You cannot serve God and mammon, which is another way of saying that you cannot lead a spiritual and a material life at the same time. Christians, Catholics, cannot be spiritual for half an hour on Sunday and material all the rest of the week. Christianity practised, is at a disadvantage in

its fight against Communism because it is inconsistent; it tries to serve both God and mammon; it is a contradiction, a spiritualistic materialism; it is a house divided against itself. Communism is more logical; it serves mammon; it promises nothing beyond material satisfactions.

#### ONLY ONE WAY

Socially, Communism in its first nationwide application in Russia, is a dictatorship of the proletariat for the welfare of the masses. It has eliminated many injustices of the capitalistic social order and accomplishes social solidarity and ameliorates the material condition of the masses. Christian states under the capitalistic social order preach the brotherhood of man while practising the exploitation of the masses by the privileged few.

To the material-minded masses, there can be no question as to which of these philosophies, Communism or Capitalism, is the most advantageous to them. For this reason, in a society lukewarm to Christianity, Communism is an easy victor. It is not necessary for Communism to propagandize the world. The inconsistencies of neopagan Capitalism will themselves make Communism prevail.

We repeat, the only way to conquer Communism is by practising Christianity. The only way to save democracy is to spiritualize the social conduct of the citizenry. If this cannot be done by the Catholic Church in the United States, it cannot be done at all. In God's name, let the Hierarchy, the clergy and the laity make a supreme effort to save our country from the horrors of Fascism or Communism, through a nationwide spiritual revival.

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## Notre Dame Announces Anti-Communist Plans

*Plan Is Based Upon Co-operation of 85 Notre Dame Clubs; Each Club President Asked to Appoint Special Committee to Operate With Definite Assistance from University and Alumni Association*

By ARTHUR J. HUGHES, President of the Alumni Association,  
in "The Notre Dame Alumnus," December, 1936

IN setting forth our plan I am unusually privileged to be able to announce first of all, and most important of all, that we are to have the leadership and sponsorship as well, of Father John F. O'Hara, C.S.C., the beloved President of our University. The whole substance of our plan has been made possible because of his ideals and inspiration and his constant counsel and advice. In fact, he has already sounded the opening challenge in this movement of ours in the brilliant sermon which he delivered in St. Paul's Church, New York City, on November 15, 1936. Because of Father O'Hara, therefore, our activities are already begun.

Because this is a Notre Dame movement, the Secretary's office, under the supervision and control of Mr. James E. Armstrong, will be the central clearing point for all activities.

#### TWO MAJOR DUTIES

The 85 different Notre Dame clubs will be the media through which informative data will be released to the people of the country at large.

The president of each Notre Dame Club is earnestly requested to immediately appoint a suitable committee, the members of which shall in each instance have two major duties. First, to thoroughly inform themselves as to

the general principles of Communism. This study and investigation can be made in connection with data which will be furnished each club by the University through the Alumni Secretary's office. The members should also inform themselves as to the inroads that are being made by Communism in their particular communities and the effects which such inroads are evidencing. Secondly, the members of each such committee should qualify themselves to carry on a consistent plan of public speaking by appearing before the various clubs and societies of their respective cities or communities and presenting clearly and concisely the fundamentals which go to form the objective of our drive against Communism.

It is advisable that the club presidents in selecting the membership of such committee include thereon alumni having special entree to such different forums of public thought. There may be a Notre Dame man, for instance, who is prominent in the Rotary Club or in the Kiwanis Club, or in the local Chamber of Commerce or in the Knights of Columbus, who, because of his close connection, will find it easier to himself appear or to arrange to have other Notre Dame men make such appearances.

It is appreciated that the men who

will be the members of this committee have their time more than taken up in the pursuit of their own business and social affairs. In order, therefore, to aid us to the fullest extent, Father O'Hara has arranged for the co-operation of members of the faculty at Notre Dame in the preparation of treatises on the subject of Communism, and these will be available to the committee members for use as manuscripts of speeches and talks of various kinds. This informative data will be grouped in proper sequence and will be released in installments to the presidents of each of the clubs each month for distribution to committee members.

#### RADIO PROGRAMS ARRANGED

This method has an important advantage in that we will all be working along certain standardized lines in adhering to proper principles of scholastic philosophy.

During the course of the year Father O'Hara and other priests and members of the faculty will make public appearances in behalf of this movement in many of the larger cities of the country.

Father O'Hara has already arranged a series of radio programs on Communism which will be started immediately and broadcast from New York City. Supplementing this, facilities have been

offered for a series of similar programs by one of the stations in Chicago and these broadcasts will follow those in New York. The broadcasting of additional programs from radio stations in the other principal cities of the country under Notre Dame auspices and on the subject of Communism will all contribute to the great national movement of Notre Dame in behalf of the burning question of the hour.

Certain metropolitan newspapers have offered to open their pages to us for articles and treatises on Commu-

nism. These offers will be accepted, and the articles will be written by the members of our faculty.

As a culmination to this announcement, Father O'Hara has approved an arrangement wherein the formal initiation of our movement against Communism will be made, we hope, by all of the 85 clubs holding meetings on the evening of Monday, January 25, 1937. These meetings will not be in the nature of banquets or dinners, but will be held rather as forums with

prominent speakers as guests, all dealing with various features of our movement.

On this date the first monthly releases of the informative data prepared by the faculty will be in the hands of the club presidents and will be distributed to the committee members, and speaking engagements which, it is hoped, will have already been made, will then begin to materialize and the real effect of the opening endeavors of our campaign distinctly evidenced.

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Knowledge of Communism  
and  
A United Christian Front  
Against  
The Third International





## Part IV Documentation

**The Theory and Practice of Socialism**, by John Strachey, 512 pp., New York, Random House, \$3.00.

Written by an orthodox English Communist, an intellectual who has accepted in its entirety the program of Marx, Engels, Lenin and Stalin. The author explains in the closing chapter that the work has been written as a contribution to the "united front" tactics which were imposed on world Communism at the VII Congress of the Communist International, Moscow, 1935. The author hopes to reach unbelievers in the United States and England and convert them to scientific socialism. Mr. Strachey has a skillful pen which he has dedicated for some years to the defense of Soviet methods and to the task of advancing the proletarian revolution in English-speaking countries.

**The Trial of Kameneff and Co.** Helène Iswolsky, in *Etudes*, 5th November, 1936, writes a most illuminating article on the trial of Kameneff and his group. The author notes:

1. That Bolsheviks vary their tactics. For example, Stalin adopted Trotsky's plan of "integral collectivization" at the expense of the peasants. But now Stalin favors them. Lenin recognized that "camouflage" was a necessary part of Communist strategy.

2. After Lenin's death, Stalin, Kameneff, and Zinovieff formed a triumvirate. Stalin first crushed the "Right" (Tomsky and Rykoff), and then turned on the "Left" (Kameneff and Zinovieff).

3. Lenin thus addressed, in 1920, the Third Congress of Communist Youth: "For us, morality is entirely subject to the class struggle of the proletariat." Communist morality is whatever aids the class struggle.

4. Trotskyites regard Stalin as the chief of a new class of "exploiters." Stalin regards Trotskyites as "mad dogs," and as obstacles to the building of the Communistic Commonwealth. Trotskyites use against Stalin the tactics Bolsheviks employed against Czarism and Kerensky.

5. Stalin may aim at a "personal dictatorship" or he may pursue his "realistic" policies, more or less free from Marxian dogmatism." He has liquidated the Bolshevik Old Guard."

**Front Against Communism.** Miss G. M. Godden, in *The London Tablet*, December 5, 1936.

1. The Third International in 1928 attempted to capture British trade unions by "boring from within." Sir Walter Citrine, Secretary General of the Trades Union Congress, noted "the widespread machinations of Moscow to secure domination over our movement."

2. In 1928 the Komintern published a program of action. It stated that the "Communist Party in each country must take over and control the entire spiritual life of the country." "All Church property must be confiscated, and all persons spreading religious ideas exterminated." "War against all class enemies, and ideas; religion is the opium of the people."

3. Kosareff, Secretary of the Soviet Union of Young Communists, declares that "Russia must be the nursery of revolution in other countries" (*London Times*, January 8, 1936).

4. Pravda (May, 1930) notes that "Capitalistic States waver between their trade interests and the fear of strengthening the U. S. S. R."

5. There is need of a "Protective front" against Communism. Spain and China are ravaged by the agents of the Komintern. They are also active in other lands.

**Soviet Man—Now.** By Helen Iswolsky, translated by E. F. Peeler. Sheed and Ward, \$1.00.

This essay is handled extremely well, is refreshing in its optimism, and is worthy of whole-hearted recommendation. According to Marx's theory, the whole structure of political, social and intellectual life would change after the overthrow of capitalism. The question arises: Is Soviet Russia approaching a new civilization, developing a "new man"? The answer differs according to the interpretation of the evolutionary forces at work in the U. S. S. R. The author maintains that these post-revolutionary forces, the "nationalization and spiritualization of the revolution," are "destined to surpass and overcome Marxism." There is a "new man" in Russia today, a product of the revolution, but he differs *toto coelo* from the Marxian materialistic concept of him as a mere economic unit, and he has a soul that is seeking transcendent truth.

**La Reaction Alsacienne—Face au Communisme.** H. Caye, in *Etudes*, November 5th, 1936.

1. A majority of the Alsatians did not vote for the "Popular Front" in May, 1936.

2. In September, 1936, 60,000 Catholics at Strassburg demonstrated against Communism. "Neither Berlin Nor Moscow." "Rather Berlin Than Moscow." M. Boiteux represented Lorraine.

3. Alsace is French, but it is a real province, with deep regional feeling. It rejects "the outstretched hand" of Communism. Protestants, and even Jews, have joined Catholics against Communism and the "Popular Front."

**Etudes**—Nov. 5th, 1936. Various valuable comments.

1. Chautemps, in a speech at Angers on October 11th, attacked Communism. He declared, "It produces an atmosphere of panic and of social hatred."

2. The Radical-Socialist Congress was held October 22nd-24th. It adopted the following resolution: "Faithful to its promises, the Radical Party considers the 'Declaration of the Rights of Man' as the charter of Democracy. The 'Declaration' consecrates the sanctity of property." The Congress denounced "the occupation of factories" "as an unjustifiable attack on liberty." "Street riots hamper economic progress."

3. Duclos (Vice-President of the Chamber, and a Communist) charged that churches were being used as arsenals. Archbishop Dubourg of Marseilles, and other

bishops, denounced this calumny. Yet L'Humanite "stretches out its hand to Catholic workers."

4. "Le Populaire" (Socialist, and formerly directed by Blum) still derides religion. "What has that old gentleman" (the Pope) "to do with politics?"

5. Workers are often terrorized by Communistic groups and agitators. Some strikes are synthetic (e. g., at the Suchard Chocolate Works).

6. Peasant unrest is deep and widespread in France.

7. The Pastoral Letter of the French Cardinals (Oct. 29th) "*The choice of France is a question of life and death.*" France must be loyal to "her Christian principles, her Latin culture, and her traditions." "Then she will enjoy wise and happy liberty."

**Le Communisme.** By J. Villain, in *Dossiers de L'Action Populaire*, August 15th, 1936.

He notes the "religious" character of Communism. "The new divinity is the proletariat." "Lenin is dead, but he is in the soul of each member of the party. Our Communist Party is the collective incarnation of Lenin." Yaroslavsky has declared that "all that aids the proletarian class struggle is good. The supreme good is Socialist Society." Lenin has written: "Fear of the blind power of capital . . . is the root of religion today." Hence Communism often produces fanatical devotion and ardent sacrifice for the cause.

M. Villain concludes: "We must preach the social Gospel of Christ. In social matters the mass of the faithful have often forgotten the teachings of Christianity. Many Catholics have refused to take interest in the legitimate demands of the working class. Berdyaev has reason to write that 'Communism is the witness of duty unfulfilled'."

**Communism and Peace.** In *The Month*, November, 1936.

1. Mgr. Besson, Bishop of Geneva, has said, "It would indeed be a grim irony to pretend to desire peace, and at the same time to compromise with those who seek the overthrow of authority, the destruction of the social order, and the annihilation of the idea of God."

2. In September, 1936, the "Rassemblement Universel pour la Paix" or "International Peace Campaign" met at Brussels in a "World Congress." Cardinal Van Roey Malines ordered all Catholics to avoid participation in this "World Congress."

3. Four thousand delegates assembled. Of these almost 2,000 were French, 600 British, and the remainder came from thirty other nations. "Comrade" Cachin, the French Communist, addressed the Congress on September 6th. He was greeted with the Communist salute. But the "Red Senator" delivered a mild plea for international cooperation. The Congress approved a "peace campaign" among all classes: peasants, doctors, artists, teachers, trade-unionists, youth; and urged gaining the support of the "Churches." It adopted as a platform:

- (i) The recognition of the sanctity of treaties.
- (ii) Limitation of armaments by international agreement. Ending profit from the arms-trade.
- (iii) Strengthening the League of Nations in order to organize collective security.
- (iv) Creating effective machinery within the League to remove the causes of war.

4. Lord Hugh Cecil took part in the Congress. But it was in reality inspired by the Komintern. At least 1,000 French and Belgian Communists were delegates to it. Comrade Cachin was pleased to "co-operate with Christians." The "International Peace Campaign" is a "Trojan Horse," through which the Komintern seeks to penetrate and to dominate Peace Movements. Dimitrov (August, 1935) counsels Communists "to apply united

front tactics in a new manner, by seeking to reach agreement with the toilers of various political trends for joint action on a factory, local, district, national and international scale." The "Common Front" seeks to form alliances with trade unions, in order to prepare "the transition from defensive to offensive against Capital, steering towards the organization of a mass political strike."

5. The "Common Front" plunged Spain into chaos. In France, it is in its first stage. Besides, Moscow does not dare to wreck the military power of France at present. The British, Dutch, Belgian and Swiss Unions have rejected the "Common Front."

6. An essential part of Russian diplomacy consists in "mobilizing the popular desire for peace against Germany, Japan (and Italy); and in directing 'peace opinion' against Fascism, and especially German National Socialism." Communist parties now seek a certain "political respectability." They seek to establish regimes friendly to Russia in a crisis, and above all in a war. "World Revolution" and "militant atheism" are not stressed by "Common Front" strategy.

"The Peace policy of the U. S. S. R. . . is not only directed towards self-defense." It also protects all the oppressed and exploited. This policy defends the independence of small nations; it defends culture from the "barbarism of war." (7th Plenum. Moscow. August, 1935.)

Comrade Ercoli: "The drawing of pacifist organizations into the united front . . . has great importance in mobilizing the petty bourgeoisie, progressive intellectuals, women and youths against war." "It is necessary . . . to conduct propaganda directed against the Fascist and other war parties." The "Common Front" now seeks to exploit patriotic sentiment.

7. "Respicere finem." "From the struggle for Peace to the struggle for Revolution." "The Communists will strive to lead the opponents of war into the struggle for the transformation of imperial war into civil war against Fascists, against the bourgeoisie, and for the overthrow of capitalism." (Ercoli.)

"The Communists will call upon all toilers to work . . . for the victory of the Red Army over the armies of the imperialists."

8. (a) Communism is being employed as an instrument of Russian foreign policy.

(b) This involves infiltration into social and political organizations (especially "religious, democratic and pacifist organizations").

(c) Yet Communism does not renounce its atheism and its belief in the ultimate use of violence to "liquidate" capitalism. Communists "take orders" from Moscow as before.

(d) Communism thus becomes the natural ally of anti-religious and anti-social forces in all countries; e. g., Spanish Syndicalism, French Socialism, Latin-American Radicalism. Hence Catholics must reject all co-operation with Communists.

9. Yet Catholics should not be stampeded into an "indiscriminate support of Fascism." We should avoid tactics which tend to drive "honest men closer to the arms of Communism." The Peace note of Benedict XV (1917) still remains our programme. "Negative piety behind a forest of nationalist bayonets" should not be the Catholic answer to communistic "Pacifism." Catholics should be foremost in supporting a "constructive policy of peace." Thus we may combat "the Communist wolf in his latest fleece."

**Soviet Russia Goes on Sale.** By Lawrence Dennis, in *American Mercury*, December, 1936.

Contrary to the idea of most Pinks visiting Russia, the Soviet leaders are not trying to raise the standard of

iving of their people as much as they can with available resources. And, contrary to the notion of most anti-Communists, Russia is not trying to inaugurate perfect Communism as quickly as possible. The leaders, quite consistently with the imperatives of their logical system, are striving to build a powerful, economically self-con-

tained State-capitalism and the world's strongest fighting machine. Communism is first a war and second a paradise for the workers—if, when, and as the war is won. Russia, therefore, is preparing for war, and not for the Millennium which is supposed to follow the world-wide triumph of Communism.

## Text of Pope Pius XI's Broadcast, Dec. 24, 1936

*No more pertinent or appropriate material could be presented in this section of CATHOLIC ACTION than the words of His Holiness, Pope Pius XI, broadcast from a sick bed on the eve of Christmas to the entire Christian world. With great heroism, this universally acknowledged "Pope of Conciliation" made what may prove, despite the prayers of millions for his recovery, to be his last world appeal for peace. It is altogether fitting that his words be made permanently available not only for the guidance of the faithful but for all others who would correspond in thought and in deed to the Holy Father's appeal. The following is the complete text as released in the United States by the N.C.W.C. NEWS SERVICE.—Reprinted from CATHOLIC ACTION, January, 1937.*

*A message to the Sacred College, to Roman prelates, to the Episcopate, to the clergy both diocesan and regular and to all the great Catholic Family:*

F, ON the numberless occasions continually offered us by Divine Providence and by the love of our venerable brothers and beloved sons and of those from every corner of the world who come to us, our whole soul rejoices with the exaltation of the Father Who embraces all in the Heart of our Redeemer, today more than ever we feel near and present to our beloved Sacred College, whose venerable Dean, in an elevated address on behalf of his eminent colleagues, has expressed to us their greetings and good wishes which we value most highly.

We feel near and present also to our beloved Roman prelates and to the great Catholic family in the radiant light of the Star of Bethlehem on this annual recurrence of the sacred season of Christmas.

**EELS NEAR TO ALL CATHOLIC WORLD**  
We are near and present to you and to all the Catholic world in spirit, in thought which, transcending time and Alpine heights and the vast expanse of oceans, rises above the universe and its tempest, even unto God.

We are near and present in the afflictions of our hearts, because the heart is not divided from the mind but rather follows it and draws from it as you know from daily experience, venerable brethren and beloved sons, the ardor to conquer those obstacles of time and space and the vicissitudes of human life which keep you from our presence.

### EXPRESSES WISHES FOR EVERY SPIRITUAL GRACE

We have spoken of the Holy season of Christmas, because the primary reason which makes us desire and sense so vividly your presence is precisely this: that we may give and ex-

change with you most cordial good wishes for every spiritual grace, for every holy gift and for the most plenteous blessing upon the recurrence of this sacred season of Christmas which has made resound throughout the ages that hour of all graces, of all favors, of all blessings, so ardently looked for and so long prepared by Divine Goodness with so profound a plan of love and mercy.

Unfortunately against the will of God Who came to bring peace to men of good will there contends the malevolence of many misguided enemies of that Divine Child Who desired to become a man and dwell among us, full of grace and truth, so that of His fullness we might all receive "grace for grace."

Hence we, on the return of these holy days and almost constantly on every occasion given us to open our heart not only to you but to all the great Catholic family, have desired to unite to our message of spiritual joy some expression of the bitter sorrow of our paternal heart caused by the many great evils which in these days have fallen like a scourge on humanity, on civil society, and on the Church.

At the same time pointing out to all the gravity of the perils that threaten us, exhorting all to vigilance and action and to union of all men of good will against the propaganda of the enemy and his constantly renewed attempts to bring about the ruin of the most fundamental principles of human society, of the family and of the individual.

Above all, we have called attention to the real remedies of truth, justice and brotherly love of which the Catholic Church is the sole depository and the divinely constituted teacher.

### SORROWFUL NOTE IN SPAIN'S CIVIL WAR

The sorrowful note which this year is mingled with the joys of Christmas is even more profound and distressing

because of the fact there still rages with all its horror of hatred, of carnage and destruction, a civil war in Spain. There it seems that propaganda and those evil forces of which we have spoken above have wished to make the supreme experiment of all destructive forces scattered throughout the world which they have at their command.

Here is a new menace more threatening than ever before for the whole world and principally for Europe and its Christian civilization.

Here are signs and portents of terrifying reality of what is being prepared for Europe and the whole world if they do not hasten to adopt the necessary remedies of defense.

Among those moreover who pretend to be defenders of the order against subversion of civilization, against the spread of atheistic communism, who in this defense claim for themselves leadership, we see with sorrow not a few allowing themselves to be dominated and guided by false and fatal ideas, both in their choice of remedies and in the appraisal of their adversaries.

### CONDEMNS MISREPRESENTATION OF CHURCH

False and fatal we say: for whosoever seeks to lessen or stamp out in the hearts of men and especially in the hearts of the young, faith in Christ and in His divine revelation; whosoever seeks to portray the Church of Christ, custodian of divine promises, and by divine mandate teacher of the peoples, as an avowed enemy of national prosperity and progress, such a one is not only no builder of a prosperous future for humanity and his own country; on the contrary he is destroying the most effective and decisive means of defense against dreaded evils and he is, even though he know it not, working with those against whom he believes and boasts that he is fighting.

We have had several occasions even recently to explain what the Holy and Apostolic See has always believed and

taught and what she, according to her opportunities, has sought to accomplish and contribute—up to yesterday, even up to this day and whatever greater dispositions may be for the future—to the welfare of all against a common enemy.

It is needless to say that in such condition there is nothing more for us to do but renew more insistently and more paternally and imploringly the invitation and pressing entreaty so frequently repeated to the Faithful throughout the world, to all souls particularly devoted to the Sacred Heart and to the interest of the Church, to all bishops, to all the diocesan and regular clergy and to all the laity, especially to those who, with such enlightened faith and Christian charity, labor for the interests of Christ and of souls by their active participation with the Hierarchical Apostolate in the multiple forms of Catholic Action.

#### PRAISES APOSTOLATE OF WORK AND PRAYER

Our highest thoughts, full of particular confidence, go out in a special way to those heroic souls who are making an apostolate out of their daily work and even of their suffering; and more especially still to those legions which, from all corners of the world, send up to Heaven the perfume of their purity. We speak of these little ones who believe in Jesus and who belong to the Church in a special manner precisely because they are Christ's beloved.

This year, most beloved sons, the Divine Goodness is granting us the opportunity to contribute to the prayers and work and sacrifices of all by a personal experience of suffering and until now has marvelously spared us and for which the same Divine Goodness is most readily and generously recompensing us with a wondrous and touching union of prayers which lately from every part of the Church are incessantly being offered up for the well-being of the common father.

From the fullness of our heart we take this opportunity to thank all for this manifestation of filial affection, so loving and so devoted.

And although what we had to suffer is very little indeed compared to that which so generously and painfully people suffer in the world; and compared with that, above all, which He Himself, the Head, the Founder and the King of this Divine Church, had to suffer for us, both in Soul and in

Body, may He none the less deign to accept our offering which we wish always to be in conformity with His most holy will.

May He accept it, we repeat, for His own glory, now more than ever so impiously attacked, for the conversion of all those who have gone astray, for the peace and for the good of the entire Church and in a particular manner for Spain, now so troubled and for that very reason so dear to us.

With this fervent sentiment of our heart we make ours and we send out to the world the heavenly message of Christmas "Glory to God in the highest and on earth peace to men."

We gladly avail ourselves of this occasion so happily offered to us by this annually recurring Christmas gathering to turn our thoughts to all those other spiritual joys, the full enjoyment of which Divine Benignity has prepared for us.

It is for us today and none the less for all, a holy gratification and an apostolic consolation to recall with gratitude and with the profound esteem that is due persons and events which impress the pages of the year now drawing to a close, the special marks of greatness and holiness of the faithful and the steadfast union of souls about the See of Peter.

Still present in our memory is the sight of the Senate of the Church, with the entire Italian Episcopate, come to rejoice with us on the beginning of this year of our long life, during which our Lord often makes us sense the companions "work and sorrow."

#### RECALLS HOMAGE OF CATHOLIC JOURNALISTS

We hear again in our memory the filial homage of the congress of Catholic journalists and artists of different degree and extent, of that solemn demonstration of faith and learning and of the action and the sacrifice which is offered to the admiration of pilgrims by the Catholic Press Exhibition collected from the five points of the globe.

Our heart rejoices also because of two works which have taken on a new form—one in stone and the other in thought. We mean the new Palace of the Congregations and the Pontifical Academy of Science.

To these new events at the turn of the year are added the centenaries of two great events of old which are the glory of the Gospel and of the Church.

We mean, as you have already anticipated, the nineteenth centenary of the conversion of St. Paul and the sixteenth centenary of the death of St. Sylvester.

Of the Apostle of the Gentiles, vessel of election, sublime and indefatigable teacher of Christian Faith, Rome glories to have the message alongside her first Pontiff and to have felt the swordstroke of one of his Epistles.

In Sylvester, Rome admired the aureole of sanctity, which was freely developed on earth under the standard of Constantine and which leaves in the magnificent basilicas of the city the testimony and the more open beginnings of our Faith which is a victory over the world.

But more still, Paul, an untiring herald of peace and of Christ, who wrote to the Corinthians of his time these profound words: "For God is not a God of dissension but of peace," and Sylvester, who after a long night of persecution could greet a rule of liberty and peace, invite us this year to direct to the rulers and the peoples of the earth a new and still more fervid and pressing exhortation to peace and to its maintenance where it reigns and to its reestablishment where it is but a sorrowful, tragic memory, and up to this time, alas, unfulfilled yearning, and with this appeal to the world we join—and today more fervently than ever—in our prayer to God for that "tranquility of order" in which alone peace can exist for the execution of that individual collective justice without which no order is possible.

This prayer, we reverently lay before the crib of the Prince of Peace.

#### EXTENDS BLESSING TO ALL

And so we go back again, in spirit and in heart, to the cave of Bethlehem from whence we behold the whole Catholic world to give thanks to that Divine Infant and to that all-knowing Child, Who became a Child to be more loveable and thus to draw the whole human race to Himself, to His Cross, to His Flock, to His Church and to His Clients.

He is today in the midst of us and, in union with Him, His Vicar extends his hand to bless you all, beloved sons, and to invoke upon all an abundance of the gifts and graces which He came to scatter as seeds of eternal and imperishable triumph on the face of the earth for men of good will.

